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Hold fast the form of Sound words 2 Tim. 2.13

A N  
**EXPOSITION**

ON THE

*Thirty Nine Articles*

OF THE

**Church of ENGLAND:**

FOUNDED

On the HOLY SCRIPTURES, and the Fathers  
of the Three First Centuries.

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In TWO VOLUMES.

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By J. VENEER, Rector of S. Andrew's in Chichester.

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*Be ready always to give an Answer to every Man that  
asketh you a Reason of the Hope that is in you, with  
Meekness and Fear. 1 Pet. iii. 15.*

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**The SECOND EDITION, with very large ADDITIONS.**

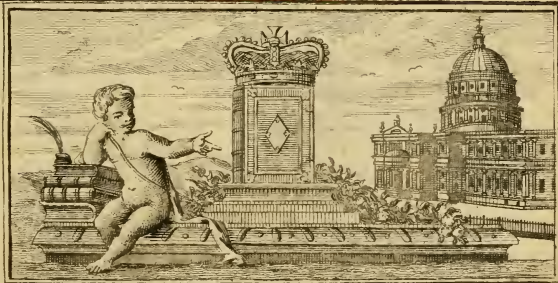
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To which is now added a Compleat INDEX.

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**VOL. I.**

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**LONDON:**

Printed for C. RIVINGTON, at the *Bible and Crown*  
in St. Paul's Church-yard. M.DCC.XXXIV.








TO THE  
Younger SCHOLARS  
OF THE  
*Two UNIVERSITIES.*

*Dear Sirs,*

 YOU are desired to accept of the following Treatise, which I believe will be more useful to you than any thing of the same Kind as yet published. It contains not only Mr. *Welchman's* Thoughts and Reasonings, which, with that  
A Learned

## DEDICATION.

Learned Gentleman's Leave,  
I have made Use of, but  
those of a great many shin-  
ing Lights of our Church.  
That it may please God to  
bless your Searches after  
Truth, so that they may  
redound to his Glory, the  
Good of his Church, and  
your own Happiness here  
and hereafter, is the hearty  
Prayer of

*Your Affectionate*

*Humble Servant,*

J. VENEER.



# P R E F A C E.



*Think myself obliged to take this Opportunity to return Thanks both to God and Man, for the Encouragement and kind Reception which the First Edition of this Book was so happy as to meet with, from a great many worthy Persons, eminent both for Learning and Piety, as well as from the Young Gentlemen in the Universities, and other pious and well-dispos'd Persons, for whose Use the Publication of it was chiefly intended. By Virtue of this Encouragement the First Impression, though a very large one, was, as it were, immediately bought up; and a Second having been for some Years very earnestly desired, I have, at length, comply'd with this Request, in the best manner that my Recluse Life, and the necessary Interposition of a great deal of other Business, would give me Leave. The*

*A 2*

*Reasons*

*Reasons why I published it at first were, because I thought the Expositions on the Articles which were then extant, either too short to give the Reader any more than a few general Hints, or too voluminous to be purchased by some, or to be read by others, or too learned to be of General Use, or else, by Reason of Language or Method, not suitable to the Taste and Genius of the present Age, or upon some Account or other defective. And though I have had the Perusal of other Books of the same kind since that Time, I cannot help being of the same Opinion that I was then of, viz. That there was room to publish a Book in English of a moderate Price and Bulk, and in an easy and familiar Style upon the same Subject. I may likewise add, that with whatsoever Success the Creeds, the Catechism, the whole Liturgy, and the Canons of the Church have been commented or expounded upon, yet, however it comes to pass, an Exposition on the Thirty-nine Articles hath been constantly look'd upon as too bold an Undertaking for any one Man to venture upon, and therefore I thought it the safest Way to agree with that learned Gentleman, upon whose Platform I have built, that a Collection of what the most eminent Writers have occasionally said upon the several Subjects therein contain'd, would be least liable to Exception, this being much the same, if not injudiciously done; with appointing a Committee of  
such*

## The PREFACE.

V

*such learned Persons for this Purpose. I must not pretend to say, that I have not presumed to thrust myself into their Company, and taken upon me to speak my own Thoughts, when I judged it to be requisite so to do; which Liberty, I hope, may be taken without giving a great deal of Offence, considering how many Years I have had the Honour (though very unworthy of it) to be a Presbyter of this Church, and how many times it hath been my Duty to subscribe to those Articles which the following Book is written upon. For it hath been a great many Years sacred with me, that as 'tis very disingenuous to profess such Principles as we are not fully persuaded of the Truth of, so 'tis certainly much more so to subscribe to them in such a solemn and serious manner, as makes Subscription to be but very little short of the Nature of an Oath, 'till we have taken due Care to give them an accurate and diligent Examination. But since the Reasons which prevailed upon me to add to the Number of Expositions on the Thirty-nine Articles have been so happy as to be so well approved of, as I have intimated before, I shall have no Occasion to enlarge upon any of those Apologies which I have formerly made for it, when I have taken Notice of an Objection which hath been started by one or two very learned and excellent Persons, for whose Personal Worth and Merit I have the greatest Esteem and Veneration imaginable.*

## The P R E F A C E.

ginable. *These Gentlemen are of Opinion, that Texts of Scripture had better be referred to only, in such Books as this, than set down at full length, that the Youth of the Universities might be obliged to consult their Bibles, where, when they look for one Place of Scripture, they may possibly light upon others very well worth their Observation. But I beg Leave to answer, that I had taken Notice, that in this Case the Bible was either not consulted with due Care, because of the Tedioufness and Troublesomeness of the Work, or else that the Texts of Scripture, which were necessary to be produced for the Proof of the several Propofitions contained in the Articles, were, as hastily as might be, written out upon blank Papers, with which the Younger Scholars in the Universities had interleav'd the Books, which they were required by their Tutors to read upon them; so that by Printing the Scripture Proofs, as I have done, the Disagreeableness of their Task is removeed, and a great deal of Trouble is saved to those who cannot have a thing of this Nature made too easy and pleasant to them; to such as must have every Art made Use of to hinder their Studies from being too much rivall'd by such Pleasures and Amusements as the younger Part of Mankind are so very liable to be captivated by, and by which they are so easily drawn off from a close Application to any thing that is serious, or that carries*

*with*

with it the Air, and Name, and Confinement of Business. Far be it from me to endeavour to discourage or dissuade any sort of Men whatsoever, from a serious, diligent, and constant Perusal of the Holy Scriptures; but then one would think that the best Way of doing this, is to read them regularly, with some Commentary or Paraphrase of Note before them. Nay, I cannot but say, that this appears to me to be the only Way of doing it to any considerable Purpose, and of conveying that thorough Knowledge of the Sacred Writings, which is universally acknowledg'd to be so necessary for those who are designed to be set apart for the Service of the Sanctuary. 'Tis true, indeed, that when a Man is studying the Articles, and turns to his Bible for a Text of Scripture, his Eye may possibly glance upon several other Things very worthy of his Notice, which he might not otherwise at that Juncture have thought of; but I humbly submit it to the Consideration of the Reader, Whether these, should he carefully attend to them, be not likely to divert him from the Point in Hand, and before he hath gone through one Article, lead him into a Labyrinth, break the Chain of his Thoughts, and hinder him from making himself a complete Master of any one Subject as he should be? And let me ask these Gentlemen this one Question, viz. What the Consequence would be if Scripture Proofs were left out of all Books, where there is

apparently the like Reason for it, and nothing but the Figures referring to Chapter and Verse were suffered to remain? Why I make no Difficulty of it to affirm, that the References themselves would be of very little Use, besides serving to blot the Paper or to increase the Bigness of a Book. In short, the Way of spending one's Time, which I am speaking about, is of so tiresome a Nature, that there's nothing which the generality of Readers are so soon weary of.

But though there may be no Occasion to apologize for publishing or re-publishing this Treatise, yet 'twill, perhaps, be objected, that this Edition is a great deal larger than the former, and 'tis expected that I should give an Account how it came to pass that I did not publish it at first in the manner which it now appears in? To which I answer, That when I was drawing up the First Edition, I was particularly careful not to swell it beyond the Bulk of a Compendium or Manual, tho' I was willing to make it as large as that Size would well allow of. But I have been since blamed by my Friends, and desired to enlarge it, being told, that the Books which I refer the Reader to in the Margins, are wanted, all of them, almost, by some, and some of them by every body. To which let me add this obvious Remark; That very often the Candidates for Orders retire into the Country for some Time before they are ordained, where they cannot have Recourse to Libraries, as  
in



*in the Universities, and therefore I have thought fit to make this Edition much larger than the First; which I hope the Reader cannot think I had formerly any Thoughts of, because I could not foresee that it would be well enough received to bear a second Publication. 'Tis not my Misfortune alone to be unable to see so far at one Time as I can at another; most Editors, I believe, have thought it necessary to make Enlargements to such Books as they have published more than once; and as a former Edition is not the worse for Additions that are made to a second, I can really find no substantial Reason against a Man's superadding to all Editions succeeding the first, whatsoever Improvements Time and Experience, and Conversation shall suggest to him as necessary or expedient. In a Word, as several very considerable Writers have been thought very usefully employ'd in abridging their own Works, so I know not why it is not as unexceptionable for others to enlarge upon what they have formerly written in a more brief and concise manner. If what I have here offered will not excuse me from the Censure of those who were Purchasers of the First Edition, I must be content to bear the Weight of it, rather than to neglect an Opportunity of doing Service to the Church of God.*

*I shall now take the Liberty to spend the remaining Part of my Preface in taking a little further Notice of one of the Articles than I have done in the Body of the Book,*

## The PREFACE.

Book, which having accidentally *slipt* over before I was aware of it, I have no other Room left to supply the Deficiency; and in a serious and friendly Exhortation to such as may be, at least, to such as I would have to be, among the Number of my Readers.

The Article which I am to take Notice of is the Fourteenth, which treats of Works of Supererogation, which are so clearly explain'd in the Article, that without any more ado, I shall immediately come to the Pinch of the Argument. The full Strength of our Adversaries Arguments, in behalf of Works of Supererogation, may be comprized in the following familiar Instance: "Two  
 " Men may be both supposed to live inno-  
 " cently and christianly, and both of them  
 " at last go to Heaven; but one of them  
 " doth much exceed the other in Devotion  
 " and Prayers, in Fastings and Austerities,  
 " in Alms and Charity. Both did what they  
 " were bound to, but one of them did more  
 " than he was bound to; both observed the  
 " Precepts of the Gospel; but one of them  
 " went beyond that, and proceeded even to  
 " the Observance of the Evangelical Coun-  
 " sels, the Rules of Perfection; and here it  
 " is that the Foundation of Merit is to be  
 " laid; and this is indeed the full Strength  
 " of what can be said for Works of Super-  
 " erogation." But to this I answer, "The  
 " Distinction here between doing our Duty,  
 " and doing more than our Duty; between  
 " Evangelical

“ Evangelical Precepts, and Evangelical  
 “ Counsels, is vain and idle. For I would  
 “ ask this Question: Are these extraordi-  
 “ nary Performances that we are not bound  
 “ to, these that you call Evangelical Coun-  
 “ sels, or Directions to Perfection, but not  
 “ strict Precepts; I say, are these true In-  
 “ stances or Expressions of our Love to God,  
 “ or of our Love to our Neighbour, or are  
 “ they not? If you will say they are not,  
 “ How can they recommend us to God?  
 “ What Reason hath he to be pleased with  
 “ them, or to take any Notice of them?  
 “ You may as well say, that to sit down and  
 “ say over the Letters of the Alphabet a  
 “ hundred times a Day, or to go about the  
 “ Streets and count all the Signs between the  
 “ one End of the City and the other: I say,  
 “ you may as well imagine that these Works  
 “ are Works of Supererogation as that the  
 “ others are. Well, but you will say, these  
 “ Works you talk of are really Instances and  
 “ Expressions of your Love to God. You fast  
 “ so often for God’s Sake. You go so many  
 “ Pilgrimages for God’s Sake. You say so  
 “ many Prayers more than you are obliged to  
 “ for God’s Sake. You renounce the World  
 “ and vow perpetual Poverty for God’s Sake.  
 “ All these Things you do out of pure  
 “ Love to God. Yet every one of these  
 “ Things is more than you are in Duty  
 “ bound to by the Laws of Christianity.  
 “ Why all this seems very well, but yet it  
 “ will

## The PREFACE.

“ will be spoiled by asking one *Question* more,  
 “ and that is this: Do you think you can love  
 “ God more than you can do? Do you think  
 “ you can do *Things* to please him more than  
 “ ’tis in your *Power* to do? If you say you  
 “ cannot, (as indeed all Men in their *Wits*  
 “ must acknowledge, for no Man can do more  
 “ than he can do) then all these *fine Things*  
 “ are come to nothing, for you were bound to  
 “ do for the *Love* of God all these *Things*  
 “ that you have now talked of, (supposing  
 “ indeed, that they did really recommend us  
 “ to God, and were such *Expressions* of our  
 “ *Love* as he delights in, which, for my  
 “ part, I shall never believe of them,) I say,  
 “ you were bound to do all these *Things*, be-  
 “ cause you are bound to love the Lord your  
 “ God with all your *Heart*, and with all  
 “ your *Soul*, and with all your *Mind*. It is  
 “ your *indispensable Duty*; nay, as our Sa-  
 “ viour tells you, It is the *first and great*  
 “ *Commandment*; now, if you can do more  
 “ than all this amounts to for the *expres-*  
 “ *sing* your *Love* to God, I will yield that  
 “ you may do more than God requires of you,  
 “ and consequently may merit something from  
 “ him: But ’till you can love God more  
 “ than with all your *Heart*, and *Soul*, and  
 “ *Strength*, I am sure you cannot do any  
 “ thing for the *Expressing* your *Love* to God,  
 “ which it is not your *Duty* to do. And  
 “ if it be your *Duty* to do it, where are  
 “ your *Works* of *Supererogation*? But it  
 “ may

“ may not be amiss to examine an Argument  
 “ or two which is brought by those of the  
 “ other Side of the Question. The first is  
 “ taken from the Parable of the Ten Virgins,  
 “ recorded in the Twenty-fifth Chapter of  
 “ St. Matthew’s Gospel, which, I think,  
 “ plainly proves the quite contrary from what  
 “ it is brought to prove. For when the  
 “ Foolish Virgins would have begged of the  
 “ Wise some Oil for their Lamps; the Wise  
 “ answered, Not so; lest there be not enough  
 “ for us and you, ver. 8, & 9. It was only  
 “ the Foolish Virgins, that in the Time of  
 “ their Extremity, and when they were con-  
 “ scious that they wanted that which was  
 “ absolutely necessary to qualify them for Ad-  
 “ mission into Heaven, who had entertain’d  
 “ this idle Conceit, that there might be an  
 “ Overplus of Grace and Merit in others  
 “ sufficient to supply their Want: But the  
 “ Wise knew not of any they had to spare,  
 “ but supposed all that they had done, or  
 “ could possibly do, to be little enough to qual-  
 “ lify them for the glorious Reward of Eter-  
 “ nal Life: Not so, say they, μήποτε, lest  
 “ at any Time, that is, lest when there  
 “ should be Need and Occasion, all that we  
 “ have done, or could do, should be little  
 “ enough for ourselves: And in this Point  
 “ they had been plainly instructed by the  
 “ Bridegroom himself; But ye, when ye  
 “ have done all, say, We are unprofita-  
 “ ble, &c. Another Argument for Super-  
 “ erogation

“ *erogation is taken from Col. i. 24. where*  
 “ *St. Paul talks of his filling up that which*  
 “ *was behind of the Afflictions of Christ in*  
 “ *his Flesh, for his Body’s Sake, which is*  
 “ *his Church. Now the Sense which the*  
 “ *Protestants put upon this Place is, That*  
 “ *when the Apostle talks of suffering for the*  
 “ *Sake of the Church, his Meaning was, that*  
 “ *the Church was confirm’d and strengthen’d*  
 “ *in the Faith of Christ, by the resolute*  
 “ *and chearful Sufferings of its Martyrs*  
 “ *and Confessors, which as they proved that*  
 “ *they were in earnest, so they served for an*  
 “ *Example to such others of its Members as*  
 “ *the good Providence of God should single*  
 “ *out for the like Tryals of cruel Mockings*  
 “ *and Scourgings, Bonds and Imprisonment,*  
 “ *Hunger and Thirst, Cold and Nakedness,*  
 “ *and of Death itself, dressed up in all the*  
 “ *terrible Forms and Shapes that Rage and*  
 “ *Malice could invent. ’Tis certain that the*  
 “ *Text will very well bear this Sense, and*  
 “ *if that which our Adversaries fancy they*  
 “ *see in it were the true one, ’tis amazingly*  
 “ *strange and unaccountable, that the whole*  
 “ *New Testament should not so much as afford*  
 “ *the least plain Hint to keep it in Countenance,*  
 “ *but that on the other hand, we should not*  
 “ *only be called upon to work out our Salva-*  
 “ *tion with Fear and Trembling, but that St.*  
 “ *Paul himself should be represented as under*  
 “ *no small Concern, lest whilst he preached*  
 “ *to others, he himself should be a Castaway.”*

I am

*I am now come to the serious and friendly Exhortation which I have to make to such as may be, or such as I would have to be among the Number of my Readers. And, First, Let me address myself to you, my dearly beloved Brethren, who have had the Happiness to be baptized into the Church of England, and to have continued in her Communion, to study well the Excellency of her Constitution, the Purity of her Doctrine, which you see is founded upon the Holy Scriptures, and is agreeable to the first and purest Records of the Primitive Church, to the Writings of those who had the best Opportunities of distinguishing Truth from Falsehood, and who shew'd by their Practices that they had as good an Inclination to stand by it, whatever Opposition might be thrown in their Way, or whatsoever Temptations they might have, to entice or oblige them to renounce it. The Enemies of our Church are many in Number, and though divided and subdivided among themselves into a great many Sects and Parties, yet they are unanimously agreed, that no Malice is too great, no Zeal too bitter to be ply'd against the Church, of which you have the Honour to be Members. They seem to me to look like an Army first drawn up into one entire and well compacted Body, and then disposed of by skilful Officers into Bands and Troops, that those whom they besiege may not have the least Quarter free from a very furious and*  
*resolute*

*resolute Attack. For this Reason there is the utmost Necessity for our furnishing ourselves with a competent Degree of Christian Knowledge, that we may be able to give a Reason to him that asketh us, of the Hope that is in us, to stop the Mouths, at least to confute the Arguments of Gainsayers, and to expose, if we cannot put to Silence, the Ignorance of foolish Men. Against this united Strength of our Enemies, we should be better able to cope, if we were as firmly combined in the Defence of our Religion as they are in assaulting it: If our scattered Forces were brought into a better Order, if all Breaches amongst ourselves were made up, or, as most of them deserve to be, overlook'd and neglected, and if those who are, at the Bottom, Lovers of our Church, were as zealous for their Religion as our Adversaries are vigorous and furiously mad against it. The most dangerous, restless, and insolent Enemies that we have now, are a numerous and increasing Party of Apostate Infidels, carrying on their Cause, some of them, in a sly and crafty, others with a most unheard-of Degree of Insolence and Audaciousness. The former of these endeavour to argue Christianity out of the World, by sophistical Applications of Christian Arguments, and take all Opportunities to encourage Enthusiasts, by which they hope, in Time, to make it ridiculous, though perhaps there are great Multitudes among those poor deluded People, who do not see to*

*the*



*the Bottom of the Scheme, and have no Notion of their being made such wretched Tools and Properties, as they really are, by those who are Politicians enough to know, that when once the Publick Order and Constitution of this Church is dissolved, the Strength and Power, as well as the Order and Beauty of Christianity, will soon go after it, as they were seen to do in the last Age. What Wonder is it then, if you every where meet with the most malicious and virulent Reflections upon the Clergy of the Church of England? upon a Clergy who have been for a great many Years, very well aware how many there are that seek Occasion against them, and lie in wait for their Halting, with as eager a Desire of improving their Slips to their utmost Disadvantage, as the great Adversary of our Salvation himself; and of whom therefore, notwithstanding the Abatements which may be made for the Faults and Defects of a few, in so large a Body; and though it must not be dissembled, that the best and most discreet of them are but Men of the same Passions and Infirmities, and subject to the same Frailties with other Men; it hath been very justly said, that they are a Clergy that for Soundness of Doctrine, Depth of Learning, for Purity of Religion, and Integrity of Life, for a Zeal in Things pertaining to God, that is according to Knowledge, and yet duly tempered with Candour and Prudence, (which is the true Notion of that much talk'd-of, much misunderstood*

derstood Virtue, Moderation) I say, a Clergy, that on these, on many other Accounts, is not exceeded, if to be parallell'd in the Christian World; a Clergy whose undissembled and unlimited Veneration for the Holy Scriptures hath not kindred them from paying an inferior, but profound Regard to the best Interpreters of Scripture, the primitive Writers; in whose Works, as none have been more conversant than they, so none have made a better Use of them towards reviving a Spirit of Primitive Piety in themselves and others. And their Searches and Endeavours of this kind have been blessed with a remarkable Success. For, as to the earliest and most valuable Remains of pure Antiquity (such are those of Barnabas, and Clement, and Ignatius, and Polycarp) I may safely venture to say, that the Clergy of this Church have done more towards either bringing them to Light, or freeing them from Corruption, or illustrating their Doctrine, or asserting their Authority, than the Members of any Church, or indeed of all the Churches in the World. A Clergy who are the farthest removed of any, from all possible Suspicion of designing to enslave the Understandings or Consciences of Men; who bring all their Doctrines to the Light, and invite Men with Freedom to examine them; who have been the best Advocates in the World for the Use (the due Use) of Reason in Religion; as knowing the Religion they profess to be such,

that

*that the more exactly it is sifted by Reason, (pure unbiassed Reason) the more reasonable still it will be found. What Wonder is it, I say, to meet with the most malicious and virulent Reflections upon the Clergy of the Church of England, since so many inveterate Enemies are crying daily and hourly, Down with her, down with her even to the Ground; some, in order to attempt the Erecting their own mad and impracticable Schemes in her room, and others to make Way for Infidelity. Besides these who make Use of cunning and round-about Stratagems for the Extirpation of the Christian Religion, there are others, who, as I said before, treat it with the most unparallel'd Insolence and Audaciousness, and if they behave themselves with the utmost Scurrility and implacable Malice towards those who are set apart for the Service of the Sanctuary, so do they likewise towards our Blessed Saviour and his Apostles, declaring openly, by their Mouths and Pens, the Accounts of their Miracles which were wrought for the Conviction of their Hearers, to be no more than so many Fables, and our Lord and his Apostles themselves to be most execrable Impostors, and the whole System of Christianity to be no better than an Imposition upon the common Sense of Mankind. For these Reasons let me exhort, nay, let me require you not to give up the Cause of Christ, nor to renounce the Communion you belong to, without giving them a fair*

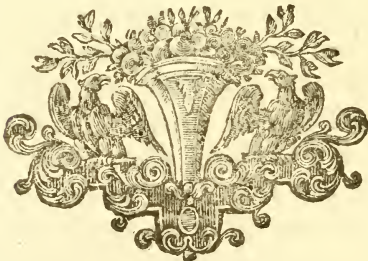
of Candor, Calmness, Moderation, and an unblemished Character, who hath lived long enough to furnish himself with Knowledge of all sorts, sufficient to enable him to adorn his Episcopal Chair in a very becoming and exemplary manner, and yet, Thanks be to God, not long enough to have the Strength and Vigour either of his Body or Mind broken or diminished. In a Word, let me exhort you, my Brethren of the Church of England, not to part with your Liturgy, your Canons, and Ecclesiastical Discipline, that Form of sound Words the Thirty-nine Articles, which the whole Protestant World hath always and so justly esteemed, not to be banter'd or couzen'd out of that Faith into which you have been Baptized, and to be alarmed by the more artful, as well as the most open and avowed Efforts of those who deny the Lord that bought them, who crucify him afresh, and put him to a Publick Shame every Day of their Lives; and as that excellent and vigilant Prelate I mentioned last very justly expresses it, treat Religion in a ludicrous and reproachful manner, and publish such Books and Writings against ours, as strike equally at the Foundation of all Religion, and of Truth, Virtue, Seriousness, and Good Manners; and by Consequence at the Foundation of Civil Society.

As to you, my beloved Brethren of the Church of Rome, and such as belong to any of those Sects or Parties, who call themselves Protestant Dissenters from the Established Church,

*Church, let me intreat you to consider, with what Tenderness and Moderation, with what Judgment and Circumspection our Reformers proceeded, when they thought fit to pare off some Superfluities, and to throw out some Corruptions of the Romish Church; that they scrupled not to retain an innocent and indifferent Ceremony, because they found it in Company with other Things that were justly exceptionable, but at the same Time took Care, that nothing of a superstitious Nature should remain, and that such Ceremonies only as had not some notable and special Signification, and Tendency to Edification, or were not for their Number become exceeding burthensome, and indeed intolerable, should be abolished; that our Church hath always gone as far with all of you as she could with a safe Conscience, and that undoubted Truth, "That as great Care ought to be taken to avoid giving Offence to one Man as to another," would permit her; and that she still stands with open Arms ready to embrace you, carefully avoiding Indecency and Confusion on the one Hand, and an excessive Degree of Ceremonial Observances on the other, together with all such pompous Decorations or Ornaments, as are either of dangerous Consequence or unbecoming the Gravity and Seriousness that ought for ever to accompany and to be accounted inseparable from Religion. If we have made any Laws that may seem to have a pretty severe Aspect towards*

*upon a great many of you as Persons that have not contributed what you ought, to the Peace and Quiet of the Society of which you are Members. But notwithstanding this, and the Zeal which I have shewn in Defence of her in the following Treatise, or elsewhere, I assure you, I do not bear the least Ill-Will to any Man's Person in the World, and I trust in God, that I am in a Temper calm enough to become the pressing of an Apostolical Exhortation upon Christians in general, with which I shall close my Preface.*

I beseech you, Brethren, by the Name of our Lord Jesus Christ, that ye speak the same thing, and that there be no Divisions among you; but that ye be perfectly joined together in the same Mind, and the same Judgment. 1 Cor. i. 10.





# B O O K S

Made Use of, and Referred to

I N T H E

## Following W O R K.



X P O S I T I O N on the  
Creed, by Bishop *Pearson*,  
*Folio.*

Dr. *Hammond's* Annotations  
on the New Testament, *Fol.*

Dr. *Whitby's* Annotations on the New  
Testament, *Fol.*

Mr. *Burkitt* on the New Testament, *Fol.*

Bishop *Burnet* on the Thirty-nine Arti-  
cles, *Fol.*

*Origines Sacræ*, by Bishop *Stillingfleet*, 4<sup>to</sup>.

---- His Discourse of the Sufferings of  
Christ, 8<sup>vo</sup>.

---- His

*BOOKS referred to*

---- His Vindication of the Doctrine of the Trinity, 8vo.

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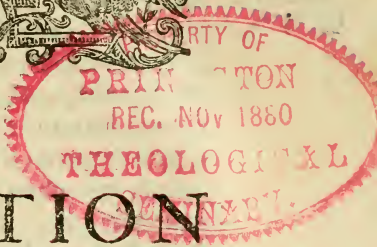
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*James II*.







A N  
**E X P O S I T I O N**  
 O N T H E  
*Thirty-Nine* A R T I C L E S.

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A R T I C L E I.

*Of Faith in the* HOLY TRINITY.

There is but one Living and True God Everlasting, without Body, Parts, or Passions; of Infinite Wisdom and Goodness; the Maker and Preserver of all Things, both Visible and Invisible. and in Unity of this Godhead there be Three Persons of one Substance, Power and Eternity; the Father, the Son, and the Holy Ghost.

ARTICLE I.



T H E E X P O S I T I O N.



**T**H E Being of a God is manifest from the Order of Causes, which leads us back to one which is the Original Cause of all; which exists necessarily, and of itself: *The Being of a God.*

From the Idea or Notion of a God, which implies something that necessarily exists, or must

B be

## ARTICLE I.

be of itself: From the Consent of all civilized Nations; very few, if any, having ever been so brutish as to deny it: From the Creation of the World, and the Order and Usefulness of its several Parts: From the Force of Conscience, which reproves us when we do ill, and commends us when we do well: From Prophecies and Miracles, which could not have been, if there had not been a God.

HAVING thus presented the Reader with a Sketch of the Arguments which are generally urged to prove the Being of a God, I shall, as briefly and clearly as I can, enlarge upon them in their proper Order. And, 1. That there are some Things which had a Beginning, is confessed on all Sides, and obvious to Sense. We see with our Eyes that all living Creatures, all Herbs and Plants, &c. produce their several Kinds: And as these are acknowledg'd to have had a Beginning, which are now before our Eyes, or which we have formerly beheld; so likewise are those out of which these have arisen, and so on, till we arrive at some Cause which never had any Beginning, but exists necessarily, as we say, and not by Accident; and this Being, whatsoever it be, is what we mean by God. For there can be no such thing as going on for ever, for of those Things which had a Beginning, either there is some first Cause, or there is none: If it be denied that there is any first Cause, then those Things which had a Beginning were without a Cause, and consequently existed or came out of Nothing, of Themselves, which Nobody, I believe, will assert, and no serious Writer will endeavour to refute.

2. As to the Consent of Mankind, tho' it should appear, as Mr. *Locke* would have it, that it is not so universal on the Side of those who believe in God, as most Writers have pretended, yet it will not be denied but that we have the plain Consent of all Nations, who have any tolerable Remains of Reason, any Sense of good Manners, and are not wholly degenerated into Brutishness. Human Inventions, which depend upon the arbitrary Will of Men, are not the same in most Times, and in most Places, but are often changed; whereas there is, by the Confession of all Men, hardly any Place where the Notion of a God is not to be found; nor hath the Course of Time been able to alter it, which is observed by *Aristotle* himself, a Man not very credulous in these Matters, who tells us in the 11th Book of his *Metaphysicks*; Chap. 5. 'That if any one rightly distinguishes, he will keep wholly to this as the chief Thing; that to believe the Gods to be the first Beings is a Divine Truth; and that tho' Arts and Sciences have probably been often lost and revived, yet this Opinion hath been preserved as a Relick to this very Time.' We must therefore assign a Cause to it, which will extend to all Mankind; and that can be no other than a Declaration from God himself, or a Tradition derived down from our first Parents. If the former be granted, there needs no further Proof; if the latter, 'tis hard to give a good Reason why our first Parents should deliver to Posterity a Falsity, in a Matter of so great Moment.

MOREOVER, if we look into those Parts of the World which have been a long time known, or into those which have been but lately dis-

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cover'd, if they have not lost the common Principles of human Nature, as was said before, this Truth immediately appears, as well amongst the more dull Nations, as amongst those who are quicker and have better Understandings, and even amongst such as did not appear when first discover'd to have had the least Commerce or Correspondence with any other People whatsoever; witness the Natives of the *West-Indies*, when first visited by the *Europeans*. Nor would it be of any Force against this Argument, if it should be urged, that there have been a few Persons in many Ages, who did not believe a God, or at least made such a Profession; for considering how few they were, and that as soon as their Arguments were known, their Opinions were immediately exploded, it is evident it did not proceed from the right Use of that Reason which is common to all Men; but either from an Affectation of Novelty, like the Heathen Philosopher, who contended that Snow was black, or from a corrupted Mind, which, like a vitiated Palate, does not relish Things as they are, especially since History and other Writings inform us that the more virtuous any one is, the more diligently is this Notion of the Deity preserved by him: And it is further evident, that they who dissent from this antiently establish'd Opinion, do it out of an ill Principle, and are such Persons whose Interest it is that there should be no God, that is, no Judge of Human Actions; because whatever Hypotheses they have advanced of their own, are attended with much greater Difficulties, and far less credible than what is already received, as is evident to any one that considers them ever so little, and will fully appear hereafter; for I shall at present



## Thirty-Nine Articles.

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present wave the Argument which is taken from the *Creation of the World, and the Order and Usefulness of its several Parts*, and pass on,

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3. To that which is taken from *the Force of Conscience, which reproves us when we do Ill, and commends us when we do Well*. All Men, as the Apostle argues, *Rom. ii. 15.* are a *Law unto themselves*, and have the Work of the Law written in their Hearts, their Conscience also bearing Witness, and their Thoughts the mean while accusing, or else excusing one another. They feel a Comfort in those virtuous Actions which they find themselves to have wrought according to their *Rule*, a Sting and secret Remorse for that Part of their Behaviour which hath been tainted with Wickedness and Vice. Nay, those who strive most to deny a God, and to obliterate all Sense of Divinity out of their Souls, have not been least sensible of this Remembrancer in their Breasts. 'Tis true, indeed, that a false Opinion of God, and a superstitious Persuasion, which hath nothing of the true God in it, may breed a Remorse of Conscience in those who think it true, and therefore some may from hence collect that the Force of Conscience is only grounded upon an Opinion of a Deity, and that this Opinion may be false. But if it be a Truth, as the wisest Writers of most different Persuasions, and the Experience of all Sorts of Persons of most various Inclinations, do agree, that the Remorse of Conscience can never be obliterated, then it rather proveth than supposeth an Opinion of a Divinity, and withal an Opinion so well grounded, that it triumphs over all the little Cavils of profligate and atheistical Men,

## ARTICLE I.

in Spight of the greatest Prejudice and Partiality, and even when they themselves are made Judges; so that that Man which most peremptorily denieth the Existence of a God, is *Himself* a very strong Argument that there is one. Let *Caligula* profess himself an Atheist, and with that Profession hide his Head, or run under his Bed, when the Thunder strikes his Ears, and the Lightning flashes in his Eyes; those terrible Works of Nature putting him in Mind of the Power, and his own Guilt of the Justice of God, for what he weakly denies *in his wilful Opinion*, he more strongly asserts *in his involuntary Action*; so that a Deity will either be granted or extorted, and where it is not acknowledged, it will be manifested. But unhappy and contemptible is that Man who denies him to himself, and proves him to others, and will not acknowledge his Existence, tho' he cannot be ignorant of his Power, and cannot but inform the World, that tho' it be most for his Interest that there should be no God, yet he cannot bring his Reason to assert that there is none. In a Word, as the taking of Infinite Goodness and Mercy into our Notion of a God, is an Argument that Fear is the Effect, not the Cause of our believing in God; so the Force of Conscience in great Men in all Ages, proves Religion to be no Invention of Statesmen.

4. THE last Argument which I have proposed to urge, in order to prove the Being of a God, is taken from Prophecies and Miracles, which, as I have said before, could not have been, if there had not been a God. For they shew, that there is a Being which seeth into Futurity; that it foresees such Things as are to come to pass,

pass, and hath Power to accomplish whatsoever he is pleased to foretell; to make natural Causes and the common Occurrences of Life subservient to his Purpose, or to act without and above them both. And, 1. As to Prophecies or the foretelling of future Events, it's as manifest, as a Thing of this Nature can possibly be, that it was very frequent amongst the *Hebrews*, by the Ministry of the Prophets, who were authorized by God to acquaint his People upon some Occasions what he intended to do. Thus *Joshua* foretold, that the Man who rebuilt *Jericho* should be Childless\*: And the Man of God that came from *Judab*, foretold the destroying the Altar of *Bethel* by King *Josiah*, above Three Hundred Years before it came to pass †. So also *Isaiab* foretold the very Name and principal Acts of *Cyrus*; and *Jeremiah* the Event of the Siege of *Jerusalem*, after it was surrounded by the *Chaldeans* ‡; And *Daniel* the Translation of the Empire from the *Assyrians* to the *Medes* and *Persians* §, and from them to *Alexander* of *Macedon* ||, whose Successors to Part of his Kingdom should be the Posterity of *Lagus* and *Seleucus* ¶, and what Evils the *Hebrews* should undergo from all these,

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\* Compare *Joshua* vi. 26. with 1 *Kings* xvi. 34.

† Compare 1 *Kings* xiii. with the tenth Book and fifth Chapter of *Josephus's Antient History*, and with 2 *Kings* xxiii. 15, &c.

‡ See *Isaiab* xxxvii, xxxviii, xxxix, and lii. And *Jer.* xxxiv, and lii.

§ *Daniel* ii. 32, 39.—v. 28.—vii. 50.—viii. 3, 20.—x. 20.—xi. 2.

|| See the forecited Chap. ii. 32, 39.—vii. 6.—viii. 5, 6, 7, 8, 21.—x. 20.—xi. 3, 4.

¶ See Chap. ii. 33, 40.—vii. 7, 19, 23, 24.—viii. 22.—x. 5, 6, 7, 8, 9, 10, 11, 12, 13, &c.

## ARTICLE I.

particularly the famous *Antiochus* †, so very plainly, that *Porphyry*, who compared the *Grecian* Histories extant in his Time, with the Prophecies of *Daniel*, had nothing to object, but that the 'Things ascribed to him, were written after they came to pass; which is the same as if any one should deny that what is now extant under the Name of *Virgil*, and was always thought to be his, was writ by him in the Time of *Augustus*. For there was never any more doubt amongst the *Hebrews* concerning the one, than there was amongst the *Romans* concerning the other. 2. As to Miracles, I grant, indeed, that many have been imposed upon by fabulous Relations; but it will not follow from hence that we are to disbelieve all Accounts of Miracles whatsoever. There are a great many Lyes in History, yet we are not for that Reason to condemn all History. The Testimonies of Men, even in Courts of Judicature, are frequently false, and yet the wisest of Men are obliged to depend upon them, when they are not attended with the Solemnity of an Oath. Let the Miracles then which are ascribed to *Mahomet*, by his Followers, and those which have been of late Years pretended to by the Church of *Rome*, be ridiculed as they deserve; but so well is the Credit of *Moses* guarded by the Consistency of his Relations, by the Countenance which the most antient Writers of different Persuasions have given to several of his Narrations, that to destroy his Credit, as an Historian, is a Task which I believe no rational Man, and I

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† Compare Chap. vii, viii, xii. with *Josephus* Book x. Chap. xii. and Book xii. Chap. xi. and Book i. Chap. i.

am sure no modest Man, will undertake. The Miracles of our Blessed Saviour were promulged, either by the Patients on whom they were wrought, or by the common People that were Spectators: The former, as they could not be deceived themselves, but must needs know whether they were cured or no; so 'tis hard to conceive what Design they could have to deceive others. Many, indeed, have pretended Impotency as a Motive of Compassion, but what could they gain by owning a Cure which they had not? As for the Spectators, as the Multitude adds to their Credibility, (it being morally impossible that so many should at once be deluded in a Matter so obvious to their Senses) so does it also acquit them from Fraud and Combination. Cheats and Forgeries are always hatch'd in the Dark, in close Cabals, and private Junctō's. That Five Thousand Men at one Time, and Four Thousand at another, should conspire to say, that they were miraculously sed, when they were not, and all prove true to the Fiction, and not betray it; is a Thing as irrational to be supposed, as impossible to be parallel'd: Besides, if we admit it possible that so many could have joined in the Deceit, yet what imaginable End could they have in it? Had their Lye been subservient to the Designs of some potent Prince, that might have rewarded it, there had been some Temptation: but what could they expect from one that *had not where to lay his Head?* Upon all these Considerations, there appears not the least Shadow of Probability, that either those particular Persons who published the Cures they had received, or those Multitudes who were Witnesses and Divulgers of those or his other Miracles, could do it upon any sinister Design,

or

or indeed upon any other Motive but Gratitude and Admiration.

IF it be urged that our supposing these Miracles to be done by the Power of God, is begging the Question, and that they might, for ought we know, be done by a Sort of intelligent Beings, superior to Man, but vastly inferior to such a Being as we conceive Almighty God to be; my Answer is, That if this were the Case, it seems very strange that those Beings should, in several Ages of the World, give the strongest Credentials to those who have maintain'd the contrary Opinion; and likewise that if loose and atheistical Men pretend to argue in this Manner, they must, whether they will or not, be charged with running from one Extreme to another, from Atheism to Polytheism, from asserting that there is no God, to saying that there are many. For if (as such as make use of the Objection must suppose) there are several Beings who can foresee Things to come, and direct the ordinary Affairs of the World, in such a Manner, that what they foresee and foretel shall certainly come to pass, and withal suspend and alter the Course of Nature, and act beside it or above it at Pleasure, let them shew what Difference there is betwixt such a Notion and the Divinity of the Heathens, on which I doubt not they have been as *witty* as ever they were on any Thing that either Jews or Christians have professed to believe †.

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† See *Pearson* on the *Creed*, Article I. *Wilkins's Natural Religion*, Book I. Chap. IV, V, VI. *Stillingfleet's Origines Sacrae*, Book III. Chap. I, II. *Grotius de Veritate Religionis Christianae*, Lib. I. Chap. II. *Tillotson* on *Job* xxviii. 28.

THAT there is but one God, appears from *I Cor. viii. 4.* where *St. Paul* tells us, *That there is none other God but One.* *St. Ignatius*, in his *Epistle to the Magnesians*, tells us, *That there is one God, who manifests himself by Jesus Christ his Son, who is his Eternal Word.* *There is one God who is Lord of all, saith St. Cyprian*; nor will his sublime Greatness admit of a Partaker or Partner, since 'tis alone possessed of all Power. *That there is none other God but one, saith Justin Martyr*, is the first Dictate of true Religion\*. *The same likewise appears from the very Nature of God, who is a Being of infinite Perfection: Whereas if there were two Gods, they might possibly clash and disagree, which would be an Evidence of Frailty; and therefore inconsistent with infinite Perfection.* And farther, one God there must be, and 'tis necessary there should be one; but there's no Occasion or Necessity for more †.

The Unity of God.

De Idol. Vzn.

AGAIN, it is not possible there should be more such Infinite Beings than one; because they must either have different Perfections, or the same; neither of which is consistent with the most obvious Notion of God, *that he is a Being of all possible Perfections.* To suppose two Gods, with *different Perfections*, some belonging to one, and some to another, will plainly prove that neither of them can be God, because neither of them have all possible Per-

Perfections

\* *Ad Gracos Cohortatio*, Page 34.

† See *Pearson* on the Creed, Article I. *Wilkins's Natural Religion*, Chap. VIII. *Grotius de Veritate Religionis Christiana*, Book I. Chap. III.

## ARTICLE I.

fections. To suppose two Gods of the *same* and *equal Perfections*, would likewise prove that neither of them can be God, that is, not absolutely perfect, because it is not so great a Privilege to have the same equal Perfections with another, and in a Kind of Partnership, as to be alone and superior above all others. And to suppose one of them, whether of *different* or the *same Kinds* of Perfection with the other, but only in an *inferior Degree*, may sufficiently evince that one of them is not properly God, because not *Supreme*. And tho' Polytheism, or the Belief of many Gods, did so generally prevail among the *Heathen*, yet the wiser and most considerate Persons amongst them, have in all Ages acknowledg'd one *Supreme Deity*. The *Egyptians* of old, tho' of all others the most infamous for their Multiplicity of *Gods*, yet did assert one Maker and chief Governor of the World, under whom they supposed several subordinate Deities, who, as his Deputies, presided over several Parts of the Universe.

THE first Occasion of these *lesser Deities*, was probably from a Desire that Men had to express their Gratitude to, and to honour the Memories of, such Heroical Persons, as in those first and ruder Ages of the World, had, either by their *Inventions* or their *Prowess*, been highly beneficial to *Mankind*, or to their *own Countries*; who thereupon were for such publick Services thought fit to be advanced to the highest Honour after their Deaths, and admitted, in a subordinate Way, to some Share of the Government of the World, especially in taking Care of the Welfare of their respective Countries. And to this doth the Apostle seem

to



to allude, 1 Cor. viii. 4, 6. where he saith, *We know there is no other God but one; for tho' there be that are called Gods, both in Heaven and in Earth (as there be Gods many, and Lords many) but to us there is but one God, the Father, of whom are all Things, and we in him.*

THERE are many Attestations among the Heathen Writers concerning this Attribute, the *Unity* of the Godhead. It is observed; that *Orpheus* was the first among them that wrote concerning the Genealogy of the Gods, where he reduces them to the Number of Three Hundred and Sixty. But he was afterwards so sensible of this impious Folly, that he writes a particular Discourse to his Son *Musæus*, and his other Friends, wherein he doth solemnly recant these wild absurd Fables, professing to them that he thought himself obliged to rectify these Errors and Abuses, which his former Poem might have occasion'd. And here he doth in the first Place admonish them, that there is *but one God of himself, and none besides him*, εἰς ἔστι αὐτογενὴς, by whom all Things are made, and upon whom they depend. And then he goes on to shew, that God is invisible, and yet sees and knows all Things; that as he is merciful, so is he just, being the Author of those Judgments which befall wicked Men, with several other Things to this Purpose. And tho' *Homer* do too often follow *Orpheus* in these Fictions, concerning a Multitude of Deities, yet when he is most serious he supposes but one, εἰς κείων ἔστω, *Let there be one Lord*: So *Sophocles*,

εἰς ἔστιν Θεός  
Ὅς ἕσταιν τέτυχε καὶ γαίαν μακροῖν.

*There*



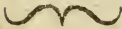
*There is but one God who made the Heaven and the Earth.*

So *Pythagoras*, and several others after him, stile God by the Name of *Monas* or *Unity*. It is commonly said that *Socrates* was put to Death for his endeavouring to undeceive his Countrymen in that Vanity they were addicted to, of worshipping a Multitude of Deities; and that this made the Writers after him more shy in speaking their Thoughts about this Matter: But tho' *Plato* do in some Places (for fear of incurring the same Danger) seem to favour this popular Error, by defending *Polytheism*, yet he acknowledges these subordinate Deities to be begotten; and he lays it down in another Place as a Principle, that whatever is begotten is *corruptible*, and therefore incapable of being properly a God.

*HIEROCLES*, in his Comment upon *Pythagoras's Golden Verses*, stiles him Θεός Θεών, *God of Gods*, the only Maker of all Things.

*ARIAN*, in his Dissertations on *Epictetus*, assures us, that in his Time (which was about 120 Years after Christ) it was an usual Form in the Prayers of the Heathen, to say, Κύριε ἐλέησον, *Lord have Mercy upon us*; whereby they acknowledged the Unity of that God to whom their Prayers were directed: which Clause is thought to be from that Usage taken into the *Liturgies* of the Christians. So far then as the Consent of the wisest and best Men, in former Times, is of any *Authority*, so far is this Attribute render'd highly credible.

I SHALL only add that remarkable Passage in *Maximus Tyrius*; 'Tho' Men differ much in their Opinions about other Matters, yet in this they all agree, that there is one God, the King and Father of All, under whom there are subordinate Deities, his Offspring, who are admitted to some Share of Government with him. In this the *Grecian* consents with the *Barbarian*, the Inhabitants of the Continent with the Islanders, the Wise with the Unwise.' *Max. Tyr. Dissert. I.*



THE Attributes of Living and True are ascribed to God, *1 Thes. i. 9. Ye turned to God from Idols, to serve the Living and True God.* His being Everlasting is proved from that Doxology of *St. Paul's, 1 Tim. i. 17. Now unto the King Eternal, Immortal, Invisible, the only wise God, be Honour, and Glory, for ever and ever, Amen.* And Reason tells us, that he must be Eternal, because he is the first Cause of all Things, and so could not be produced from any other Cause, or from Nothing; for Nothing can never of itself produce any Thing: And that which springs not from another Cause, must always be. That God is without a Body, appears from *John iv. 24. God is a Spirit, and they that worship him, must worship him in Spirit and in Truth.* The Form or Shape of God, saith *Theophilus of Antioch*, is ineffable, and beyond Expression, and cannot be seen by Fleshly Eyes: For he is, as to his Glory, Inaccessible; as to his Greatness, Incomprehensible; as to his Height, not to be Arrived at; as to his Power, not to be Compared with; as to his Wisdom, not to be Instructed; as to his Holiness, Inimitable; as to his doing Good, not capable of Flattery.

*God is a Living and True God.*

*The Eternity of God.*

*God is a Spirit.*

*Al. Antol. Lib. I.*

## ARTICLE I.

I ADD, that a Spiritual Substance excels a Bodily one ; and therefore, if God were a Bodily Substance, Angels and the Souls of Men would excel him. And besides, all Matter is in itself naturally unactive, and void of Motion ; and every Thing receives Motion directly or indirectly from God, who is the first Mover of all Things.

*God is without Parts.*

FROM what hath been said, it likewise follows, that he is without Parts ; if this were not true, a God that is infinite would fill all Places in such a Manner, that there would be no Room for any other bodily Substance.

*And without Passions.*

THAT he is without Passions, may be argued from *Psalms* cii. 26, 27. *They shall perish, but thou shalt endure : Yea, all of them shall wax old like a Garment ; as a Vesture shalt thou change them, and they shall be changed. But thou art the same, and thy Tears shall have no End.* For the Word *Passion*, in Strictness of Speech, signifies Suffering ; and in this Place it signifies God's Reception of some Impulse stronger than himself, and which he cannot resist ; as when a Man is affected with Joy, Grief, Anger, &c. But inasmuch as all Things are of so frail a Nature in Comparison with God, no Objects can have Force enough to influence him against his Will.

NOR is it possible that any perfect Being as God is, should willingly suffer himself to be influenced by any Thing like the Passions of weak, fickle, and inconstant Man, for this would take off from his Perfection, which cannot be diminished, and withal take away the

Foundation

Foundation of all Religion, Love, and Fear, Affiance and Worship, in which Men would be very much discourag'd, if they could not certainly rely upon God, but were in Doubt that he might vary like Men, when their Passions ebb and flow, and as this or that Passion prevails more or less. 'Tis true, indeed, that Passions are ascribed to God in several Places of Scripture: Thus he is said to have repented that he had made Man on the Earth, and that it grieved him at his Heart, Gen. vi. 5, 6. But this is spoken of God by a Figure called *Anthropopathia*, by which human Passions, for our better Apprehension, are ascrib'd to God, and whereby we are to understand, that as Man, when he repents, changeth his Act, so God, when he changeth his Act, is said to repent; for, strictly speaking, *God is not a Man that he should lye, or the Son of Man that he should repent: bath he said, and shall he not do it? or bath he spoken, and shall he not make it good?* Numb. xxiii. 19. 1 Sam. xv. 29. Heb. vi. 18. Titus i. 2. I hope this may suffice for a Key to all those Places of Scripture, where either Parts or Passions, or any Actions like those of Men, are ascribed to God †.

GOD's infinite Power is declared, *Mat. xix. 26.* in these Words; *But with God all Things are possible.* St. Clement of Rome expresses himself to the same Purpose; 'There is nothing, saith he, impossible with God; by the Word of his Majesty he made all Things, and by a Word can destroy them all again\*.'

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† *Wilkins's Natural Religion*, Chap. VIII. *Pearson on the Creed*, Art. VI.

\* *Epist. ad Cor. C. XXVII.*

## ARTICLE I.

*The Wisdom of  
God.*

HIS Infinite Wisdom appears from *Psalms* cxlvii. 5. *Great is our Lord, and of great Power, his Understanding is infinite.* And from the admirable Order and Use of Things; and, finally, from the various Effects of Divine Providence †.

*The Goodness of  
God.*

THE Infinite Goodness of God may be proved from *Luke* xviii. 19. *And Jesus said unto him, Why callest thou me Good? None is Good save one, that is God,* (that is, absolutely and infinitely Good.) For in a limited Sense, some Men have been declared good, *viz.* *Joseph*, the supposed Father of our Blessed Saviour, and the Apostle *Barnabas*, &c. The Goodness of God appears likewise from the Creation and Preservation of all Things; but above all, from the Redemption of the World by our Lord Jesus Christ ‡.

*God the Creator  
of the Universe.*

THAT God is the Maker of all Things, Visible and Invisible, is asserted *Col.* i. 16. *For by him were all Things created that are in Heaven, and that are in Earth, Visible and Invisible; whether they be Thrones, or Dominions, or Principalities, or Powers: All Things were created by him and for him.* With those who do not believe the Scriptures, I argue thus: The late Invention of Arts and Sciences, is an Argument that the World is not Eternal;

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† *Wilkins's Natural Religion*, Chap. VI. 9. *Ray's Wisdom of God manifested in his Works of the Creation*. *Sherlock of Providence*, Chap. VIII.

‡ *Sherlock of Providence*, Chap. VII. *Wilkins's Natural Religion*, Book I. Chap. X. *Art of Contentment*, §. 3, 4. *Scor's Christian Life*, Part II. Vol. II. p. 242.

as likewise are such Countries as have been lately discover'd, and found not cultivated; and all Histories, the most antient of which reach but a few Years back. *Seneca* assures us, That there was not above a Thousand Years since the Beginning of Arts and Sciences, to the Time wherein he lived. There is scarce any one of them so antient, but that the Original and first Inventors of them are recorded in Story. Nor is there any Nation in the World, now accounted civil, but in the Memory (of Books were utterly rude and barbarous. It is but a little above Two Hundred Years since, that one half of the World which is now known, lay undiscover'd, and nobody can be ignorant what a Condition it was found in, how barbarous and unciviliz'd its Inhabitants were, and how much Industry was requisite to be made use of by such as removed from these Parts of the World, before they could, with any tolerable Conveniency, settle themselves among them. 'Tis likewise very probable that a considerable Part of the World, remains unknown to this very Day. As to Histories, that of *Moses* is generally acknowledg'd to be the most antient, and was always esteem'd of great Authority, even amongst those Heathens who do not believe it to be divinely inspired: And there is no Man of Learning, but must allow to it (at least) the ordinary Credit of other antient Histories, especially if he consider what Ground there is for the Credibility of it, from the Divinity of the darker Times, which is made up of some imperfect Traditions and Allusions relating to those particular Stories which are more distinctly set down in the Writings of *Moses*; so that as we must remark that *Moses* gives a plain, brief, unaffected, and credible

## ARTICLE I.

Account of the Creation of the World, and of the most remarkable Passages of the first Ages ; so likewise must we observe that the most antient Remains of *Heathen Writers* are copied from his Writings : Whereas, if the World were Eternal, why were not these Things and Countries found out before ? And why do our most antient Histories reach no farther back ? It follows, therefore, that the World was made. That it should be made by Chance, considering the exact Order, Harmony, and Beauty of it, is impossible and ridiculous to suppose : And since it had a Maker, whom can we suppose capable of making it besides God ?

IT hath been urged by way of Answer to this, that the famous Actions of former Times were always recorded, and Arts and Sciences were of antienter Date than we assert, but that universal Deluges have Time after Time swept away all Books, and all the Inhabitants of the World, except two or three, by which it hath been reduced to that Simplicity which *Moses* and other Historians make mention of. This is the only Refuge that one Sort of Atheists have to fly to, when they are press'd with these and the like Arguments. These Men are distinguish'd by the Name of *Aristotelian Atheists*, because they endeavour to maintain that the World is Eternal, and consequently was not created. But they cannot possibly escape this way. For these universal Inundations must either be natural or supernatural. If they be supernatural, (as any Man that considers well the Frame of the World, and how hard it is to give a natural Reason of them, would be inclined to think) then indeed it is easy to conceive how a few of Mankind, and no more, should



should escape ; because this will depend upon the Pleasure of that superior Being, which is supposed supernatural, to order these Things. But this is to give up the main Point contended for, and to own that there is a God. But if they be natural, which the Atheist must say, then there is nothing to restrain them from a total Destruction, not only of Mankind, but of all the Beasts of the Earth. This the Atheist cannot deny, not only to be very possible, but exceeding probable, because he grants it to have come so near the Matter, that but very few escaped, and no doubt with great Difficulty. Now it is the greatest Wonder in the World, that a Thing, (according to his own Supposition) so likely to happen, should never have fallen out in an infinite Duration. Will any Man have the Face to say, that a Thing is likely, which did never yet happen from all Eternity ? One would think that not only whatever is probable, but whatever can possibly happen, should be brought about in that Space : so that if Mankind had been from Eternity, it had in all Probability, I had almost said, been destroy'd from all Eternity ; but I may confidently say, long since ruin'd.

IF it be objected, in the second Place, that the *Epicurean* Hypothesis, or at least Part of it, is not so easily exploded as we may imagine, and that it is not so impossible and so ridiculous to suppose that the World was made by Chance, as we have asserted, little more than the bare producing it, will certainly overturn it in the Opinion of any reasonable Man. The Patrons of this Hypothesis suppose the Matter of which the World is constituted to be Eternal, and of itself ; and then an *infinite empty Space*, for the

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infinite little Parts of this Matter (which they call Atoms) to move and play in; and that these being always in Motion, did, after infinite Trials and Encounters, without any Counsel or Design, and without the Disposal and Contrivance of any wise and intelligent Being, at last, by a lucky Casualty, entangle and settle themselves in this beautiful and regular Frame of the World which we now see. And that the Earth, being at first in its full Vigour and Fruitfulness, did then bring forth Men and all other Sorts of *Living Creatures*, as it does *Plants* now.

Now I appeal to any Man of common Sense, whether any Thing can be more unreasonable, than obstinately to impute an Effect to *Chance*, which carries in the very Face of it, all the Arguments and Characters of a *wise Design* and *Contrivance*? Was ever any considerable Work, in which there was required great Variety of Parts, and a regular and orderly Disposition of those Parts, done by *Chance*? Will *Chance* fit *Means* to *Ends*, and that in Ten Thousand Instances, and not fail in any one? How often might a Man, after he hath jumbled a Set of Letters together, fling them out upon the Ground, before they would fall into an exact Poem, or so much as make a good Discourse in Prose? And may not a little *Book* be as easily made by Chance, as this great *Volume* of the World? How long might a Man be in sprinkling Colours upon Canvas with a careless Hand, before they would happen to make the exact Picture of a Man? And is Man more easily made by Chance than his Picture? How long might a Company of Men, deprived of their Sight, be sent out from the several remote Parts of this Kingdom,

Kingdom, wander up and down, before they would all meet in the same Place, and fall into *Rank* and *File* in the exact Order of an Army? And yet this is much more easy to be imagin'd, than how the innumerable blind Parts of Matter should rendezvous themselves into a *World*. A Man that casts his Eyes upon some stately and magnificent Building, might with as good Reason maintain (yea, much better, considering the vast Difference betwixt that little *Structure*, and the huge *Fabrick* of the World) that it was never contrived or built by Man, but that the Materials happily met together, and ranged themselves into that delicate Order in which we see them now compacted. In a Word, to ascribe the Creation of the World to Chance, and the Production of Men to the first Fruitfulness of the Earth, without so much as one Instance in any Age or History to countenance it, is a Supposition so monstrous at first Sight, that one cannot sufficiently admire that the Wickedness and Confidence of so many, have made it necessary to say any thing about it.

BUT we must not dissemble that this is the weakest Part of the *Epicurean* Hypothesis, and that the Patrons of it have several Things to say further in Justification of their not believing that the World was made by an Intelligent Being, much less so good a Being as God is represented to be, *viz.* The Frame and Disposition of several Parts of the Earth, together with several Things that are exceeding great Plagues, or else Nuisances and Inconveniences to Mankind. That which the Earth affords, either for the Necessities or Pleasures of Life, is not allowed by them as an Argument for the Being of a God, but yet these Flaws,

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as they are supposed to be, are expected to pass for a very good one against it. But let me ask any reasonable Man, why Nature, as well as Art, may not justly be looked upon as the more valuable, for being the more various, and for having Foils and Shades to set off her Beauties, Ornaments, Perfections, and Conveniences to the best Advantage? Whether any Man's Discretion or Goodness ought to be called in Question, merely for building a more commodious Seat in one Part of the World, than he hath in the other, or for being kinder to the Servants of the one Place, than to those of the other, if nobody be injured, and the whole Management of his Affairs belongs to himself alone? Whether it may not be reasonable for Almighty God to make Use of what Methods he pleases to chastise or punish the Wickedness of a sinful People? Whether he be not at Liberty to embitter our pleasant Draughts of Pleasure, lest we should take too much Delight in them? Whether he may not, if he thinks fit, by Beasts of Prey, Vermin, and the like, teach us Caution and Circumspection, Industry, Neatness and Cleanliness? Or lastly, whether it be not better to have such Volcano's or Places that vomit out Fire, &c. from the Bowels of the Earth, as Mount *Ætna* and Mount *Vesuvius*, than to have the Country around them burnt up and destroy'd for want of such Discharges? If less than an Intelligent Being made the World; nay, if it was not made by a Being of infinitely greater Understanding than we are, how comes it to pass that *Art* is so exceedingly magnified and extolled, if it do but in some tolerable Degree produce the Picture or Image of what is Natural? Why cannot the Whole of Mankind put together, furnish

furnish us even with a Blade of Grass, or the smallest Insect, any otherwise than by natural Production? And what can we conclude from hence, and from the Consideration of the whole Creation put together, but that it was God *that stretched out the Heavens like a Curtain, and laid the Foundations of the Earth, and set Bounds to the Waters, that they should not turn again to cover it; that sendeth the Springs into the Vallies, which run among the Hills, to give Drink to every Beast of the Field, and to quench the Thirst of the wild Asses; that watereth the Hills from his Chambers, and satisfieth the Earth with the Fruit of his Works?* Who can forbear saying, that 'tis God *that causeth the Grass to grow for the Cattle, and Herb for the Service of Man, that he may bring forth Food out of the Earth; and Wine that maketh glad the Heart of Man, and Oil to make his Face to shine, and Bread which strengtheneth Man's Heart?* Who can restrain himself from proceeding in the Words of the Psalmist in the Psalm here referred to? *The Trees of the Lord are full of Sap: the Cedars of Lebanon which he hath planted, where the Birds make their Nests: as for the Stork, the Fir-trees are her House. The high Hills are a Refuge for the Wild Goats, and the Rocks for the Conies. He appointeth the Moon for Seasons; the Sun knoweth his going down. Thou makest Darkness, and it is Night: wherein all the Beasts of the Forest do creep forth. The young Lions roar after their Prey, and seek their Meat from God. The Sun ariseth, they gather themselves together, and lay them down in their Dens. Man goeth forth to his Work and to his Labour until the Evening. O Lord, how manifold are thy Works! In Wisdom hast thou made them all: the Earth is full of thy Riches.*

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*Riches. So is the great and wide Sea, wherein are Things creeping innumerable, both small and great Beasts. There go the Ships, and there is that Leviathan, whom thou hast made to play therein. These wait all upon thee: that thou mayest give them their Meat in due Season. That thou givest them, they gather: thou openest thy Hand, they are filled with good. Thou hidest thy Face, they are troubled; thou takest away their Breath, they die and return to their Dust.* Psal. civ. I might here consider one Objection more, which the Epicurean Scheme hath furnished us with, but I shall rather chuse to take Notice of it under the next Head, which treats more professedly of God's Providence in the Government of the World §.

*God the Preserver of all Things.*

THAT God is the Preserver of all Things, is asserted, *Col. i. 17. And he is before all Things, and by him all Things consist.* God hath no need of any Thing, saith \* *Irenæus*, inasmuch as he made every Thing by his Word and Spirit; inasmuch as all Things are governed by him, and receive their Being from him. For inasmuch as nothing exists necessarily, and of itself, besides God; it follows, that all Things must and do depend on him †.

FOR without entering into a long Discourse upon this Point, we may easily, and, indeed, clearly, illustrate it by the single Instance of *Ourselves*. No Man that is honestly disposed, can help seeing, and acknowledging, that to

§ *Pearson* on the Creed, Art. I. *Wilkins's Nat. Rel. B. I. C. V. Stillingfleet's Orig. Sacr. Lib. III. C. II. Tillotson* on *Job xxviii. 28.*

\* *Adv. Hæc. lib. I. C. xix.*

† *Scot's Christian Life, Part II. Vol. I. C. IV. §. 1. Sherlock* of Providence, C. II. *Nowell's Catech. p. 49, 50.*

preserve a Man alive in the Midst of so many Chances, Dangers, and Hostilities as this World is so very full of, is as great a Miracle as to create him; and that to preserve him from rushing into Nothing, and at first to draw him up from Nothing, are equally the Issues of an Almighty Power. The Objections which have been offered against this Way of Reasoning, are—  
 First, That it is beneath a Being, so *infinitely perfect* as Almighty God is confessed to be, to concern himself with us, or our Affairs, or any Thing here below; and that the Trouble and Uneasiness, which his condescending so far as to govern the World, would necessarily occasion, must be inconsistent with that *infinite Happiness* which we suppose him to be in Possession of. To which I answer, That God himself is the best Judge of what is worthy of his Nature, and what not. That though a Thing may, strictly speaking, be beneath his transcendent Greatness, beneath the Dignity and Excellency of his Nature, yet we are no more to circumscribe his **H**umility, than we are to cease adoring both that **and** all other Instances of his Mercy and Goodness. That 'tis far from being improbable, that he that made the World is not above governing it. And finally, That the supposing him to be Omniscient or All-knowing, and Omnipotent or Almighty, leaves no Room for imagining, that the Governing as many Worlds as there are Sands upon the Sea-shore, can occasion him the least Trouble or Uneasiness: So great a Distance and Difference is there betwixt poor finite Creatures, and their infinitely great and powerful Creator! But the great Objection of all is taken from that common Observation; Good Men are oppressed with Trouble and Misery, subject to all the Rage  
 and

and Violence of the Wicked, whilst the Impious swell with the Glories, and revel in the Delights of Life: And here it must be confessed, that though it doth sometimes please God to interpose visibly in Behalf of the Righteous, and to wound the Head of his Enemies, and the hairy Scalp of such an one as goeth on in his Wickedness, and in such a manner, that 'tis easy to perceive that it is his Work; yet generally speaking, there is no knowing Love or Hatred by all that is before us; all Things come alike to all, and there is one Event to the Righteous and to the Wicked. This hath been the Occasion of many solicitous Disquisitions and Disputes, and hath constantly proved a Stumbling-Block, which even good Men have found some Difficulty to get over; so that we read not only of *Diagoras's* resolving to turn Atheist, because he did not see immediate Vengeance take hold of a perjured Person, and consume him; and of *Aristophanes's* saying, that the Gods took no Care of Things here below, because *prosperous Villians distracted his very Soul*; but even of the Holy Psalmist's being staggered with Reflections of this kind. For he tells us in the 73d Psalm, *That his Feet were almost gone, and his Treadings had well nigh slipped; for he was grieved at the Foolish, when he saw the Prosperity of the Wicked: until he went into the Sanctuary; then understood he the End of these Men.* And the Method that he takes to clear up the Difficulty, is by observing, First, That wicked Men are suffered to be great and powerful, and to continue in their Impiety for a considerable Time; that the Justice of God may be the more remarkable in their Punishment, *ver. 18, 19, 20.* Instances of this Kind are, *Pharaoh, Adonibezek, and Nebuchadnezzar,* in Sacred History;



History; and of *Bessus* and *Belsus* in Prophan. The former of these (*Bessus*) having murdered *Darius*, and taken upon himself the Pomp and State of a King, was at last taken and ordered for Execution by *Alexander*, in the Place where he had committed the Fact. The latter had killed his own Father, and for a long time concealed it, but fancying at last that the Birds of the Air reproached him with it, and complaining that they bore false Witnesses against him, was thereupon apprehended and executed. Secondly, He sends us, *ver. 24.* to look for Retribution in another World, when we fail of it here. And in like manner the Divinity of Heathens, as well as Christians, assures us, that there will be an exact and impartial Judgment hereafter, when it will appear, that God is far from winking at, or approving of the Behaviour of the Wicked, or despising or neglecting the Sufferings and Hardships of the Righteous, when all seeming Inequalities will be adjusted, and all the Riddles of his Providence explained and cleared. To this we may add, Thirdly, That another Reason why God does not immediately punish wicked Men is, that they may have time to become better; that his *Goodness*, as *St. Paul* expresseth himself, may lead them to *Repentance*. *Rom. ii. 4.* And here *Plutarch* brings Examples of such, whose Age was as glorious as their Youth was infamous. If *Miltiades*, saith he, had been destroyed whilst he acted the Part of a Tyrant; if *Cimon* in his Incest, or *Themistocles* in his Debaucheries, what had become of *Marathon*, *Erymedon*, and *Dianium*, of the Liberty and Glory of the *Athenians*? Fourthly and lastly, Another Reason why the Wicked are sometimes spared, is, that they may be Scourges to others, and execute just Judgment on Men

of

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of their own Principles. This is the Case of Tyrants and outrageous Conquerors; such were the Kings of *Affyria*, *Egypt*, and *Babylon*, to the Children of *Benjamin* and *Judah*; such was *Phalaris* to the *Agrigentines*; such *Pompey* and *Cæsar* to the *Romans*, when Victory had made them swell beyond their due Bounds, and Pride and Luxury fled from other Countries upon the Wings of their triumphing Eagles; such was *Alexander* to the *Perſian* Softneſs; and if we look Abroad, Ten thouſand Inſtances occur and prefs upon us.

*There are Three  
Persons in the  
Godhead.*

THOUGH, as we have proved before, there is but One God, yet there are Three Persons in the Godhead; of the Father, &c. as appears from *Mat. xxviii. 19. Go ye, therefore, and teach all Nations, baptizing them in the Name of the Father, Son, and the Holy Ghost. From 2 Cor. xiii. 14. The Grace of the Lord Jeſus Chriſt, and the Love of God, and the Cummunion of the Holy Ghost, be with you all, Amen. And from John v. 7. For there are Three that bear Record in Heaven, the Father, the Word, and the Holy Ghost, and theſe Three are One.* That theſe three Persons are of one Subſtance, Power, and Eternity, is evident, becauſe ſuch Attributes and Divine Honours are aſcribed to them in Scripture, as ought not to be aſcribed to any other Being beſides God, as will appear hereafter; at the preſent let us hear what the Fathers ſay of the Doctrine: Have we not one God, ſaith *S. Clement* of *Rome*, and one Chriſt, and one Spirit of Grace\*? Be ſubject to your Biſhop, ſaith *S. Ignatius*, as the Apoſtles were to Chriſt,

*Theſe Three  
Co-equal and  
Co-eternal.*

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\* *Epist. ad Cor. C. XLVI.*

to the Father, and to the Spirit \*. Him, and his Son proceeding from him, and the Spirit of Prophecy, we worship and adore, saith *Justin Martyr* †. From him, and by him, saith *Abenagoras*, were all Things made; there being one Father, and one Son, the Son in the Father, and the Father in the Son, by the Unity and Power of the Spirit §. And again ‡, Who would give Credit to such a Calumny, when he hears those branded with the Name of *Atheists*, who acknowledge God the Father, God the Son, and the Holy Ghost, declaring their Power in Unity, and Difference in Order?

THE Connexion of the Father in the Son, saith *Tertullian*, and of the Son in the Comforter, makes Three joining together, which proceed one from another. The Three, who are one Thing, are not one Person; and therefore, 'tis said, I and the Father are One, with regard to the Unity of Substance, and not the Singularity of Number ||. Again, this is made a chief Article of the *Jewish* Faith, That you so believe one God, as not to join the Son, or the Holy Ghost with him: For what is there between them and us, besides this Difference? And what is the Scope and Drift of the Gospel, which is the Substance of the New Testament, appealing to the Law and the Prophets until *John*, if the Father, Son, and Spirit, which are believed to be Three, do not appear

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\* *Epist. ad Magnes.*

† *Apol. 1. C. VI.*

§ *Legatio pro Christo, p. 10.*

‡ Page 11.

|| *Adv. Praxeam, C. XXV.*

to be One God\*? By these Words, *Go and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost*, S. Cyprian tells us, that our Saviour insinuated, that there was a Trinity, in the Name of which the Nations were to be baptized †.

\* *Tertul. adv. Praxeam*, C. XXXI.

† *Epist. 73. Stillingfleet's Doctrine of the Trinity. Hooker's Eccl. Pol. Book V. §. 51. Prideaux's Fasc. Contro. C. II. Q. 2. Nelson's Festivals, Trinity-Sunday, Nowelli Catech. p. 46.*





## ARTICLE II.

*Of the WORD, or Son of God, which  
was made Very Man.*

The Son, which is the Word of the Father, begotten from Everlasting of the Father, the Very and Eternal God, of one Substance with the Father, took Man's Nature in the Womb of the Blessed Virgin, of her Substance: So that two whole and perfect Natures, that is to say, the Godhead and Manhood, were joined together in one Person, never to be divided, whereof is One Christ, Very God, and Very Man, who truly suffered, was Crucified, Dead and Buried, to reconcile his Father to us, and to be a Sacrifice, not only for Original Guilt, but also for actual Sins of Men.

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## The EXPOSITION.



HE Son, or Second Person in the Ever-Blessed Trinity, is called the Word, *John i. 1. In the Beginning was the Word, and the Word was with God, and the Word was God.* God having his Word within him, saith *Theophilus of Antioch*, begot him according to his own Wisdom,  
D pro-

*Christ the Son  
and Word of  
God, and God.*

## ARTICLE II.

producing him before all Things \*. The Word, saith *Justin Martyr*, being the First-begotten of God, is God, and first appeared to *Moses* and the rest of the Prophets in a bodily Shape. Know ye, that are void of Understanding, saith *Irenæus*, that Jesus, who suffered for us, and who took up his Abode among us, that very same Jesus, is the Word of God †. Let our Accusers know, saith *Origen*, that he whom we esteem and believe to be from the Beginning God, and the Son of God, is his own Word, his own Wisdom, and his own Truth §. And again ‡, He that is the Maker of all Things, is the Son of God. We say, saith *Tertullian*, that he proceeded from God, and that he proceeded by Generation, and therefore is called the Son and God, by reason of the Unity of Substance; for the Spirit is also God. — That which proceeds from God, is God, and the Son of God, and both these are one ||. He is the Power of God, saith *S. Cyprian*, his Reason, his Wisdom, his Glory.

If the Son were not begotten, he would not be a Son: And when I say that he is the Very and Eternal God, of one Substance with the Father, I mean that he is so strictly and properly speaking, and not in a metaphorical or borrowed Sense. Thus much is asserted in several Places of Scripture, viz. Heb. i. 5, 6, 8, 10, 11. *For unto which of the Angels said he at any time, Thou art my Son, this Day have I begotten thee? And again, I will be to him a Father, and*

*In what Sense  
he is Very and  
Eternal God.*

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\* *Ad Autolyc. L. II.*

† *Adv. Har. L. I. C. 1. §. 20.*

§ *Contra Celsum, L. III.*

‡ *Ibid. L. VI.*

|| *Adv. Gentes, C. XXI.*

he shall be to me a Son? And again, when he bringeth in the First-begotten into the World, he saith, And let all the Angels of God worship him.

—— But unto the Son he saith, Thy Throne, O God, is for ever and ever; a Sceptre of Righteousness is the Sceptre of thy Kingdom.

—— And thou, Lord, in the Beginning hast laid the Foundation of the Earth, and the Heavens are the Works of thy Hands: They shall perish, but thou remainest; and they all shall wax old as doth a Garment. Rev. xxii. 13. I am

Alpha and Omega, the Beginning and the End, the First and the Last. And Isai. xlv. 6. Thus saith the Lord, the King of Israel, and his Redeemer the Lord of Hosts, I am the First, and I am the Last, and besides me there is no God.

The Opposers of our Blessed Saviour's Divinity acknowledge, that where the Word *God* is used in the *Greek Testament*, with an Article by way of Excellency before it, it denotes the *one Almighty and Supreme God*; and then they go on to observe, that it is never applied to the Second Person in the Ever-blessed and Adorable Trinity in this manner; and so, by consequence, leave him in the Number of those Gods, or chief Persons, who are excluded from the Majesty of the Eternal Deity.

Now, tho' there can be no kind of Certainty in any such Observations on the *Greek Articles*, because the *Greeks* very often use or omit them, without any Reason for so doing; infomuch, that the Supreme God is confessedly often named without an Article, yet 'tis easy to vanquish our Adversaries with their own Argument, and to shew that the Word *God* is applied to Christ, in the manner which they say it is not. Thus St. *Matthew* applies that of the Prophet

to him, *Behold a Virgin shall be with Child, and shall bring forth a Son, and they shall call his Name Emmanuel, which being interpreted, is God with us.* In the Greek it is, Ἰδὲ, ἡ παρθένη ἐν γαστρὶ ἔξει, καὶ τέξεται υἱόν, καὶ καλέσουσι τὸ ὄνομα αὐτῆς ΕΜΜΑΝΟΥΗΛ. ὃ ἐστὶ μεθερμηνεύομενον μεθ' ἡμῶν ὁ Θεός. *Mat. i. 23.* And when our Blessed Saviour had convinced St. *Thomas* by the fullest Evidence that Human Nature is capable of, that it was he himself that appeared to, and talked with him, his Answer was, *My Lord and my God.* Καὶ ἀπεκρίθη ὁ Θωμᾶς, καὶ εἶπεν αὐτῷ, ὁ Κύριός μου καὶ ὁ Θεός μου, *John xx. 28.* 'Twere easy to go on, and heap up a Multitude of Texts of Scripture to prove the Divinity of Christ; but since these which I have already produced are sufficient, and since our Adversaries main Strength lies in an Objection or two, by which they endeavour to give a new Turn to all the Texts of Scripture which are usually cited upon this Occasion, and by which they imagine all Difficulties that we can throw in their way, are cut asunder, if not untied; it will be most satisfactory to the Reader, to hasten to a serious and impartial Consideration of them. And here I shall confine myself, as it were, to such Pretences as have been lately revived, and artfully fet off by the great Champion of them, the Author of *Scripture Doctrine*, in order to prove that our Blessed Saviour is not Omniscient, and, by consequence, not equal to the Father.

I. As to our Lord's being the Searcher of Hearts, as he is declared, *Rev. ii. 23.* he thinks it may be accounted for from a Passage of *Clemens Alexandrinus*, which he would gladly so interpret, as to make *Clemens* say, that Christ is, *by the Will of the Almighty, Inspector*



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*ſpector of our Hearts* \*. But the Words Παντοκρατορικῶ θέλημα, do not ſignify *by the Will of the Almighty*, as this Writer conſtrues them, but *by his (Chriſt's) Sovereign All-containing Will*, ſo that he hath very widely miſtaken the Senſe of his Author.

II. A SECOND Pretence † to invalidate the Proofs which Orthodox Writers uſually bring to prove the Son's Omnſcience, or knowing all Things, is taken from *John viii. 28.* where our Lord ſaith, *I do nothing of myſelf; but as my Father hath taught me, I ſpeak theſe Things.* The full Meaning of which is no more than this, That God the Son is intimately united with the Father, never ſeparate from him; and, therefore, neither acts nor ſpeaks but in concert with him. Our Bleſſed Saviour ſpeaking of his Father and himſelf, is pleaſed to take up with ſuch Expreſſions as are of common uſe with us: But they are to be ſoberly interpreted, ſuitably to the Dignity of the Subject. This I obſerve, leſt the Word *Taught*, taken from what is cuſtomary amongſt Men, ſhould be apt to convey a *low Idea*, when applied (though in a more refined and elevated Senſe) to the Perſons of the Ever-bleſſed Trinity. It is very certain, that the Son hath his Knowledge, and every other Perfection, from the Father, in the ſame Senſe as he hath alſo his Nature or Subſtance from the Father: But it ſhould be conſidered, that after our Bleſſed Lord had ſaid, *The Son can do nothing of himſelf*, *John v. 19.* he immediately added, *for what Things ſoever he (the*

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\* Scripture Doctrine, p. 45, 118, 294.

† Page 45, 138.

Father) doth, these also doth the Son likewise. Let it then be acknowledged, that the Son can know *nothing of himself*, provided only that we add this Consideration to it, that *what Things soever the Father knoweth, these also knoweth the Son likewise*; and then it will appear, that those Expressions which the Objectors lay hold on, are so far from denoting any Imperfection in the Son's Knowledge, that, on the contrary, they set forth the great and unmeasurable Perfection of it, as being inseparably linked with, and, indeed, one and the same in Extent and Degree with the Father's.

III. A THIRD Objection against what is asserted by the Catholick Writers of the Church, is taken from *Rev. i. 1. The Revelation of Jesus Christ which God gave unto him* \*. But this hath no Difficulty with any that consider, that all the Transactions of God the Father with Mankind, are *in and by Christ Jesus*. Every Revelation of God is through Christ his Son, the Revealer and Interpreter of the otherwise unknown Father, and his Will to Men. This Order and OEconomy, observable in the Persons of the *Sacred Trinity*, is what we ought humbly to adore and reverence, rather than pry too curiously into, lest pretending to be *wise above what is written*, we fall from our own Stedfastness, and lose ourselves in inextricable Mazes.

IV. THE last and most material Objection against us, is from *Mark xiii. 32, But of that Day, and that Hour knoweth no Man, no not the Angels which are in Heaven, neither the Son, but*

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\* Clarke's Scrip. Doctr. p. 45, 172.

the Father ; or *Father only*, as it is in *Mat. xxiv.* 36. which the Author of Scripture Doctrine particularly taketh Notice of\*. He does not in Terms, declare whether this Text be, in his Opinion, a Proof of God the Son's being ignorant of any Thing ; but is content to say †, or insinuate, as from *Irenæus* (though he mis-translates his Author) that the *Father is superior in Knowledge*, and that he only has *perfect Knowledge* : Very suspicious and doubtful Expressions, and left without Guard or Caution. But to come to the Point, I am to shew, that these Texts of *St. Mark* and *St. Matthew*, prove nothing at all against the perfect Knowledge, or strict *Omniscience* of the *Divine Nature* of Christ. It is not said, the *Son of God* knew not the Day of Judgment, but the *Son*, that is the *Son of Man*, as appears from the Context in both the Evangelists (*Mat. xxiv.* 37, 39. *Mark xiii.* 26, 34) : And it is well observed by *Athanasius* ‡, that after our Lord had mentioned the Angels, as not knowing that Day, he did not add, neither the Holy Ghost ; that it might still be considered, that if the Holy Ghost knew the Day, well might also God the Son know it ; and that therefore, what is here said of the Son, relates to the Son of Man only. It is objected by *Crellius* and others, that it could not with Truth and Sincerity be said of Christ, that he was ignorant of the Day, if he knew it in any Capacity. But to this I answer, that as it may be truly said of the Body of Man, that it is not *Immortal*, though the *Soul* be ; so

\* Scrip. Doctr. p. 45, 132.

† Ibid. p. 133, 134.

‡ *Athanas. Tom. i.* p. 593.

it may be truly said, that the *Son of Man* was *not knowing*, though the *Son of God* knew every Thing. Now since Christ may speak of himself, either as *Son of God*, or as *Son of Man*; it is not inconsistent with Truth and Sincerity, for him to deny, that he knew what he really did know in one Capacity, while he was ignorant of it in another. Our Lord says in one Place, *Now I am no more in the World* (John xvii. 11.) and in another Place, *Ye have the Poor always with you, but me ye have not always* (Mat. xxvi. 11.) denying that he was, or should be any longer present with his Disciples, which can only be understood of his Human Nature, and Bodily Presence; for in another respect, he elsewhere says, *Lo I am with you always* (Mat. xxviii. 20) *and if any Man love me ——— My Father will love him, and we will come unto him and make our Abode with him*, John xiv. 23. From hence we see, that our Blessed Lord might, without any Breach of Sincerity, deny That of himself considered in one Capacity, which he could not have *denied* in another. He denies the Knowledge of the Day of Judgment, but in respect of his *Human Nature*; in which respect also, he is said to have *increased in Wisdom* (Luke ii. 52.) the Divine *Logos* having, with the Human Nature, assumed the *Ignorance*, and other Infirmities proper to it. If it be objected, that the Son is here placed after the *Angels*, and that the *Gradation* requires that we should understand the Text, of a Nature superior to *Angels*; it is easily answered, that the Son of Man's Union with the *Logos*, and the particular Concern the Son of Man has in the last Judgment, are sufficient to account for the supposed *Climax*, or *Gradation*. Upon the whole then, it appears that our Lord might  
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very sincerely and justly say, that he knew not the Day or Hour of the final Judgment, understanding it of himself considered in his Human Capacity; though at the same time, in another respect, he could not be ignorant of any Thing. If it be pretended farther, that the *Son of God*, as such, and every other Person whatsoever, is excluded, because of the Words *Father only*; I answer, that the *exclusive* Term, *only*, is not to be so strictly interpreted, as to exclude what *essentially* belongs to the *Father*, and may be reckoned to him as included in him, his *Word*, or *Spirit*. It is said, *Rev. xix. 12.* of God the Son, that *he had a Name written, which no one (&c.) knew but he himself*. Now if it be reasonable and just to infer from hence, that the Father was *ignorant* of that *Name*; then let it also be reasonable to infer from this Place of *St. Matthew*, that the Son was ignorant of the Day of *Judgment*: Or, if such Inference be manifestly false and unjustifiable in one Case, there must be something more than the bare Force of the *exclusive* Term, to make it true or justifiable in the other.

FROM what hath been said, it is manifest, that the Holy Scripture hath, by necessary Consequence, and also in *express* Terms, declared the *Son* to be God Co-equal with *the Father*; and that the Pretences which are brought against his Omniscience are of no Weight, being founded only on Misinterpretation of Texts, and Misapplication of what relates to Christ in one Capacity to him considered in another.

THE last Obejection I shall take notice of, is, that which the *Arians* and *Socinians* formerly, and *Mr. Whiston* now makes use of, to prove  
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our Blessed Saviour a Creature, and, by consequence, themselves Idolaters. 'Tis taken from *Coloss. i. 15.* where our Blessed Saviour is called the *First-born of every Creature.* In respect of which Words, I observe, 1. That our Translation comes not up to the Force or Meaning of the Original. It should have been, *First-born before the whole Creation,* as is manifest from the Context, which gives the Reason why he is *περὶ πάντων πάντων κτίσεως,* or *First-born, &c. viz.* because he is before all Things, and because by him were all Things created: So that this very Passage, when rightly understood, clearly exempts him from the Number of Creatures\*. 2. That if the Apostle had meant to assert him to be a Creature, the Reason he gives for it, *because he himself created all Things,* is the most surprizing that ever was urged by Man, especially by that Apostle, who had asserted, *Rom. i. 20.* That the Creation of the World was a full Proof of the *Eternal Godhead.* 3. That the Word *First-born,* is not always to be understood in a literal Sense, particularly *Psalms lxxxix. 27.* *I will make him my First-born, higher than the Kings of the Earth;* for in this Sense *David* could not be *First-born:* And *Rom. viii. 29.* where *St. Paul* saith, *Whom he did foreknow, he also did predestinate to be conformed to the Image of his Son, that he might be the First-born among many Brethren;* or, as he is stiled *Heb. ii. 10.* in Terms equivalent, *The Captain of their Salvation,* whom, ver. 11. *he was not ashamed to call Brethren;* or, as it is *Heb. xii. 2.* *The Author and Finisher of their Faith.* There are many Expressions relating to our Saviour, and

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\* See this proved at large, Pages 59 and 60, Dr. *Waterland's* Sermons.

even to Men, which it would be absurd to explain literally; so that we may very reasonably say to Mr. *Whiston*, as our Blessed Lord did to *Nicodemus*, *Art thou a Master in Israel, and knowest not these Things?* Agreeable hereto, is what hath been said by several of the Fathers; The Scepter of God's Majesty, which is our Lord Jesus Christ, whatever Power he was endued with, came not with the Noise of Boasting and of Pride\*. I glorify Jesus Christ, who is God, who is indeed our Lord, of the Family of *David*, according to the Flesh; the Son of God, of a Truth born of a Virgin †. The same Father, in his Epistle to *Polycarp*, says, That he was before all Time, and not limited by it; invisible, yet visible for our Sakes; not capable of being touched, yet capable of suffering for our Sakes. Our Lord knew before, as God, both that he should be asked about Things that would come to pass, and that such Things should be foretold by him ‡. Should any furious, angry, or iraged Person ask us, whether Christ be God? Our Answer will be, That he is a God, and that too a God who presides over the more inward Faculties of the Soul.

AND, now to sum up the Force of the general Argument, every single Attribute that hath been mentioned, every single Title almost, justifies the Inference, that Christ is no Creature, but truly and strictly God. All together make so full, so clear, so irrefragable a Demonstration of it, that one might justly wonder how

\* *S. Clement of Rome, ad Cor. C. XVI.*

† *Ignatius, in Episc. ad Smyr.*

‡ *S. Clement of Alexandria, Quis Div. Sal. C. VI.*

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any who retain the least Regard or Reverence towards the Sacred Writings, can make any serious Doubt of it. It cannot be shewn, that any one of those Names, Titles, Attributes, and Essential Properties of God, was ever given in this Manner, and with those Circumstances to any Creature. If one or two of them (as the Name, *God*, for Instance) might be *Equivocal*, yet the rest are not so; and the *Manner* and *Circumstances* wherewith they are ascribed to *Christ*, sufficiently determine the Sense of them. If *Titles* alone are not of Weight sufficient, *Attributes* come in to strengthen and confirm them; and if any Scruples remain still, *Creation* and *Adoration*, understood of, and attributed to *Christ*, render the Proof still more irrefragable. The Strength and Number of the Evidences concurring to establish *Christ's Divinity*, when fewer and less considerable might have been sufficient, are very wonderful; as if Divine Wisdom had purposely so ordered it, foreseeing what Opposition would be made to it. Were it possible, by any Quirk or Subtlety, to elude every *single* Evidence, yet the Joint-Force of all together, would be very considerable; because it is hardly to be imagined, that in an Affair of this Moment, God would ever have suffered so many plausible Appearances, and specious Presumptions, of a Thing that is not, to stand in Scripture, for the Deception even of Wise, and Good, and Conscientious Men. The *Jewish* Church were trained up to a Sense of the True God, by those very *Characters* which are applied to *Christ*: Upon those they formed their Idea of the Divine Being, and would have thought it *Blasphemy* to have ascribed the same, though by way of Figure only (in so serious a Concern) to any Creature;



Creature ; and not they only, but all Mankind must allow, that none more expressive and significant Characters of God can be devised, than several of those which are applied to Christ. If we are mistaken in this Matter, it is a Mistake which the Christian World, by plain Force of Scripture, has in a manner inevitably been led into. He must be a very weak Man, who can imagine, that the Doctrine of the Trinity could ever have come in, or could have subsisted half a Century, were it not for the plain and irresistible Reasons for it appearing in *Holy Scripture*. How the Matter now stands all the Christian World over (except a few *Arians*, which we have lately been pestered with) is very well known. If we run up Fourteen hundred Years higher (or thereabouts) we find the Body of the Bishops and Clergy, summoned from all Parts to debate this very *Question*, determining at length, as we have done, and as much *deceived* (if we are deceived) as we are at this Day. If we look Sixty Years higher, and may judge of the Principles of the Church at that Time, from those of the two celebrated Bishops of *Alexandria* and *Rome*, with their Clergy, we still find them lying under the same fatal Deception that prevails now. Go up a Hundred Years higher, to the Middle of the Second Century ; still, all the Way as we pass, we meet with plain Marks and Characters of the same Delusion (if it be one) overspreading the Church of Christ, at a Time when Miracles were not ceased, nor Revelations uncommon. In short, when we have carried our Searches up to the very Apostolick Age, we still observe manifest Footsteps of the same Error (if it be one) prevailing ; nor can we find so much as one Man of any considerable Repute among

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Christians, whom we can certainly prove to have been free from it : Surely God had soon forsaken his Heritage, and given up his Church to *strong Delusions* (that Church, against which the Gates of Hell shall never prevail) if we have been mistaken in these Things. It appears from hence, however, how powerful and forcible the Scripture-Evidences of Christ's Divinity have ever been upon the Minds of Men ; not the Illiterate, Unthinking, or Injudicious, but the Wisest, the most Considerate, the brightest Ornaments, and the most eminent Lights of the Christian Church. But our Adversaries are Men that can look up against all these Evidences, and can harden their Minds in Opposition to them : And I wish I had not too great Reason to complain of their disingenuous and unfair Way of writing in this Controversy, to say no worse of it ; that they had not represented the Orthodox, as Men over-run with Prejudice and Bigottry, preferring Human and Modern Decisions, before the infallible Word of God ; full of Contradiction and Absurdity, and bereft, in a manner, of common Sense ; whilst they themselves have been guilty of such ungenerous and mean, and even impious Practices, for the Support and Propagation of their own Scheme ; witness the daily Inroads made upon Christian Simplicity, and Godly Sincerity ; the Wiles and Artifices, Dissimulation and Disguises made use of for this Purpose ; their concealing and covering the Deformity of their own Opinions, as much as they possibly can ; stifling of Evidences that make against them ; misrepresenting the Truth of History ; taking Advantage of ambiguous Terms ; keeping off in *Generals*, not daring so much as to own the certain and inevitable *Consequences* of their Principles,

ciples, hardly the Principles themselves; nay, insinuating often what they will not say, and saying what they cannot prove; not trusting to a fair, open, regular Examination, but shrinking from the Point in Question; opposing, objecting, cavilling perpetually against the *Orthodox* Scheme, but taking little or no Care, either to answer, or so much as to mention the main Difficulties and Inconsistencies visible in their own. If the Lord Jesus Christ, for instance, be a Creature, why do they worship him? Is it not Idolatry? Hath not God declared, *Isaiab* xlii. 8. *That he will not give his Glory to another?* And when St. *John* was about to worship the Angel, in the *Revelations*, chap. xix. ver. 10. was he not restrained from it by these Words, *See thou do it not, for I am thy Fellow-Servant; worship God?* Why the Angels, they must answer, are commanded to worship him; and Mr. *Whiston* himself cannot but acknowledge, in the 9th and 10th Pages of his Letter to the late Bishop of *London*, That some of the Scripture-Doxologies are directed to *the Father and the Son jointly*, and some to *Jesus Christ only*. And if he be no more than a Creature, what is this but introducing Almighty God himself, as *changing his Truth into a Lye?* Rom. i. 25. But if he be *God blessed for ever*, what is the treating of Him, as the *Arians* have always done, but Blasphemy, horrid Blasphemy, a Crucifying him afresh, and putting him to an open Shame, in Defiance of all Laws both Divine and Human; and I will add too, in Defiance both of Reason and common Sense? And, therefore, before we venture to dethrone our God and Saviour, by bringing him down to the Rank of Creatures; before we presume to abridge him of those Honours, and that Worship which

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he hath held in the Church, by a Prescription of 15, 16, or 17 hundred Years; before we run upon what hath hitherto been accounted, what I just now called it, Blasphemy, horrid Blasphemy, by the wisest, the greatest, and most eminent Lights of the Christian Church, in former, and in latter Ages; before we disclaim our solemn Vows in Baptism, where we were dedicated by our Blessed Lord's *express Command*, to the Service and Worship of the Father, Son, and Holy Ghost, one God blessed for ever; before we go these Lengths, let us, at least have Things fairly and impartially examined, in Sincerity, and Singleness of Heart; disguising nothing, nor smothering any Evidences, but comparing Things with Things, Scripture with Scripture, Reason with Reason; let us lay aside Prejudice, and contentedly submit our *Fancies* to God's *written Word*, interpreting it according to its most obvious and natural Meaning, without laboured Subtleties, and artificial Glosses; remembering always, that in case of Doubt, there is no safer Guide to take with us, than the concurring Judgment of the *Antients*; nor any more dangerous one, than Warmth of Imagination, or a Love of Novelties\*.

*The Mankhood of Christ.*

THAT the Son of God took Man's Nature upon him in the Womb of the Blessed Virgin, appears from *Luke i. 31. And behold, thou shalt conceive in thy Womb, and bring forth a Son, and shalt call his Name Jesus. And from*

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\* *Arnobius adver. Gentes, lib. I. p. 12. See Pearson on the Creed, Art. II. Bulli Judic. Eccl. Cath. & Fidei Nic. Defen. Scot's Christian Life, Part II. Chap. VII. §. 1. Cave Dissertatio de Eusebii Arianism. Prideaux Fasc. Contr. C. II. Q. 3, 4. Tillotson's Sermons of the Divinity. Dr. Waterland's Sermons. Lord Nottingham's Answer to Whiston.*

Gal. iv. 4. *But when the Fulness of Time was come, God sent forth his Son, made of a Woman, made under the Law.* For since it pleased God, Gen. iii. 15. to promise, that *the Seed of the Woman should bruise the Serpent's Head*, so it was necessary that he should be born of a Virgin, that he might not be the Seed of Man, like all other Men. *Justin Martyr* speaking of him, says, That he was born of a Virgin according to the Will of the Father \*. *Origen* says, That he not only took a Mortal Body, and a Human Soul in it, by a Sort of Communication with it, but by as strict and intire an Union as could be; and that the Properties of his Godhead descended upon God †. *Tertullian* says, That this Branch of God, as always had been foretold, descended into a Virgin, and in her Womb became Flesh, received a Shape, and was born God-Man, or God and Man together ‡. He descended into a Virgin, saith *S. Cyprian*; and, by the Co-operation of the Holy Ghost, put on Flesh: God and Man are mixed together.

*The Union of the Divine and Human Nature.*

As Man consisteth of two different Parts, Body and Soul, so likewise doth Christ. He assumed a Body at his Conception of the Virgin *Mary*; forasmuch as the Children are Partakers of the Flesh and Blood, he also himself likewise took Part of the same. The Truth of his having a Body depends upon the Truth of his Nativity; and the Actions and Passions of his Life shew the Nature of his Flesh. He was first born with a Body which was prepared for him, of the same Appearance with those of other Infants; he grew

\* *Apol. I. C. LXXXIII.*

† *Adver. Celsum, L. III.*

‡ *Adver. Gentes, C. XXI.*

up by Degrees, and was so far from being sustained without the usual Nourishment of our Bodies, that he was observed, even by his Enemies, to come *eating and drinking*, and when he did not so, he suffered *Hunger and Thirst*. Those *Plowers* never doubted of the true Nature of his Flesh, who *plowed upon his Back, and made long Furrows*. The *Thorns* which pricked his sacred Temples; the *Nails* which penetrated through his Hands and Feet; the *Spear* which pierced his sacred Side, give sufficient Testimony of the natural Tenderness and Frailty of his Flesh. And lest his Fasting Forty Days together; lest his walking on the Waters, and traversing the Seas; lest his sudden standing in the Midst of his Disciples, when the Doors were shut, should raise an Opinion that his Body was not true and proper Flesh; he applied himself to his Disciples in this manner, *Behold my Hands, and my Feet, that it is I myself: handle me and see, for a Spirit hath not Flesh and Bones as ye see me have*, Luke xxiv. 39. As therefore we believe the coming of Christ, so must we confess him to have come in the Verity or Truth of our Human Nature, even in true and proper Flesh. With this determinate Expression was it always necessary to acknowledge him; *for every Spirit that confesseth Jesus Christ is come in the Flesh, is of God; and every Spirit that confesseth not that Jesus Christ is come in the Flesh, is not of God*, 1 John iv. 2, 3. This Spirit appeared early in Opposition to the Apostolical Doctrine; and Christ who is both God and Man, was as soon denied to be Man as God. *Simon Magus*, the Arch-heretick first began, and many after followed him; *viz. Menander*, and after him *Saturnilus*, or *Saturninus*; after him *Valentinus* and his Followers, *Epiphanes*,

Epiphanes, Isidorus, and Secundus; then the Marcosians, Heracleonitæ, and Orphitæ, Cerdon, Marcion, Lucanus, and generally the Manichees. These were the *Δουσιαι* or *Φαντασιασαι*, all conspiring in this, that Christ was not really what he appeared to be, nor did truly suffer what he seemed to endure. This early Heresy appeareth by the Opposition which S. Ignatius made unto it in his Epistles. And certainly, if the Son of God would vouchsafe to take the Frailty of our Flesh upon him, he would not omit the nobler Part, our Soul, without which he could not be Man; for *Jesus increased in Wisdom and Stature*, Luke ii. 25. one in respect of his Body, the other of his Soul: Wisdom belongeth not to the Flesh, nor can the Knowledge of God, which is infinite, increase. He then, whose Knowledge did improve together with his Years, must have a Subject proper for it, which was no other than a Human Soul. This was the Seat of his finite Understanding, and directed Will, distinct from the Will of his Father, and, consequently, of his Divine Nature, as appeareth by that known Submission, *Not my Will, but Thine be done*, Luke xxii. 42. This was the Subject of those Affections and Passions which so manifestly appeared in him; nor spake he any other than a proper Language, when before his Suffering he said, *My Soul is exceeding sorrowful, even unto Death*, Mat. xxvi. 38. 'Twas this that he recommended to the Father before its Departure from the Body on the Cross; thereby teaching us in whose Hands the Souls of the Departed are: *For when Jesus had cried with a loud Voice, he said, Father, into thy Hands I commend my Spirit: and having said thus, he gave up the Ghost*, Luke xxiii. 46. And as his Death was nothing else but the Separation of

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the Soul from his Body ; so the Life of *Christ*, as Man, did consist in the Conjunction, and vital Union of that Soul with the Body : So that he which was perfect God, was also perfect Man, of a Reasonable Soul, and Human Flesh, subsisting ; which is to be observed and asserted against the antient Hereticks, the *Arians* and *Apollinarians*, who taught that *Christ* assumed Human Flesh, but that the Word, or his Divinity, was unto that Body in the Place of an informing Soul. Thus the whole perfect and complete Nature of Man was assumed by the Word, by him who was conceived and born of a Woman, and so made a Man. And since the Divine Nature which he had before, could never cease to be what it was before, nor ever become what before it was not ; it follows, that he who was God before, by the Divine Nature which he had, was in this Incarnation made Man, by that Human Nature which he then assumed, and so was really and truly both God and Man.

*The two Natures not confounded.*

As these two Natures, the Divine and Human, were thus united, so they were not confounded ; but, as this Article asserts, two whole and perfect Natures, the Godhead and Manhood, were joined together in one Person, of whom many Things are said, which are proper to one Nature only. Thus the Blood of God is said to be shed, *Acts* xx. 28. And Man is proposed as an Object to which the Angels were to perform Worship, *Heb.* i. 6. This Manner of Expression is called a *Communion of Idioms*, or *Communication of Properties*, by the antient Greek Divines *Ἀντιθεσις*, and sometimes *Ἀντιθέσεις* ; and the Conjunction of the two Natures, the Hypostatick Union : Concerning which,



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which, *Nestorius* first, and *Eutyches* after him, have grievously erred; the one by dividing the Person, the other by confounding the Natures. Both these Errors are effectually, and in four Words, condemned by the Council of *Chalcedon*, which hath taught us, that *Jesus Christ*, is one and the same in two Natures, *ἀσυγχύτως, ἀτρέπτως, ἀδιαιρέτως, ἀχωρίστως*, — i. e. *without Confusion, strictly, inseparable, and not to be divided*. They who have said, saith *Origen* \*, That the Soul of *Jesus* is united to so great a Son of God, with a very strict Union, that it cannot be separated from him, have said nothing to be wondered at.

IF both Natures were not preserved complete and distinct in *Christ*, it must be either by the Conversion and Transubstantiation of one into the other, or by Commixtion and Confusion of both into one. But neither of these Ways can consist with the Person of our Saviour, or the Office of our Mediator: For if we should conceive such a Mixture and Confusion of Substances, as to make an Union of Natures, we should be so far from acknowledging him to be both God and Man, that we should thereby profess him to be neither God nor Man, but a Person of a Nature as different from both, as all mixed Bodies are distinct from each Element which concurs in their Composition. Besides, we know there were in *Christ* the Affections proper to the Nature of Man, and all those Infirmities which belong to us, and cannot be conceived to belong to that Nature of which the Divine was but a Part. Nor could our Humanity be so

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\* *Contra Celsum, Lib. VI.*

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commixed or confounded with the Divinity of our Saviour, but that the Father had been made Man as much as the Son, because the Divine Nature is the same both of the Father and the Son. Nor ought we to have so low an Esteem of that infinite and independant Being, as to think it so commixed with, or immersed in the Creature: Neither can we with the least Degree of Probability conceive the Divine Nature of Christ to be transubstantiated, or converted into the Human Nature. There is a plain Repugnancy even in the Supposition; for the Nature of Man must be made; the Nature of God cannot be made, and, consequently, cannot become the Nature of Man. The Immaterial, Indivisible, and Immortal Godhead, cannot be divided into a Spiritual and Incorruptible Soul, and a Carnal and Corruptible Body; of which two Humanity consisteth. There is no other Godhead of the Father than of the Son; and, therefore, if this was converted into that Humanity, then was the Father also that Man, and grew in Knowledge, suffered and died. We must not therefore, so far stand upon the Propriety of Speech, when it is written, *The Word was made Flesh*, as to destroy the Propriety both of the *Word* and the *Flesh*. Nor must we, on the contrary, invent a Conversion of the Human Nature into the Divine; for surely the Incarnation could not at first consist in such a Conversion, it being unimaginable, how that which had no Being should be made by being turned into something else: Therefore the Humanity of Christ could not at first be made, by being the Divinity of the *Word*. Nor is the Incarnation so preposterously expressed, as if the *Flesh* were made the *Word*, but that the *Word* was made *Flesh*. And if the  
 Manhood

Manhood were not in the first Act of Incarnation converted into the Divine Nature, as we see it could not be; then is there no Pretence of any Time or Manner in or by which it was afterwards so transubstantiated. Vain therefore was that old Conceit of *Eutyches*, who thought the Union to be made so in the Natures, that the Humanity was absorpt, and wholly turned into the Divinity, so that by that Transubstantiation the Human Nature had no longer Being. And well did the antient Fathers, who opposed this Heresy, make use of the Sacramental Union between the Bread and Wine, and the Body and Blood of Christ; and thereby shewed, that the Human Nature of Christ is no more really converted into the Divinity, and so ceaseth to be the Human Nature, than the Substance of the Bread and Wine is really converted into the Substance of the Body and Blood, and thereby ceaseth to be both Bread and Wine. From hence, by the way, it is observable, that the Church in those Days understood no such Doctrine as that of Transubstantiation. Since therefore, he which was conceived of the *Virgin Mary*, was the *Only Son of God*, and that *Only Son* begotten of the Substance of the Father, and so always subsisted in the Divine Nature; since by the same Conception he was made truly Man, and, consequently, assumed a Human Nature; since these two Natures cannot be made one, either by Commixtion or Conversion, and yet there can be but one Christ subsisting in them both, because that *Only Son* was he which was conceived and born: it followeth, that the Union which was not made in the Nature, was made in the Person of the Word; that is, it was not so made, that out of both Natures one only should result, but

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only so, that to one Person no other should be added. For without such an Union as this, we should not have one *Christ*, but two *Christs*; one Mediator, but two Mediators; without which we cannot join the Second Article of our Creed with the Third, making them equally belong to the same Person; without which we cannot interpret the Holy Scriptures, or understand the History of our Saviour. For certainly he which *was before Abraham*, was in the Days of *Herod born of a Woman*; he which *preached in the Days of Noah*, began to preach in the Reign of *Tiberius*, being at that Time about *Thirty Years of Age*; he was demonstrated to be *the Son of God with Power, who was the Seed of David according to the Flesh*; he who *died upon the Cross, raised him from the Dead that died so, being put to Death through the Flesh, and quickened by the Spirit*; he *was of the Fathers, according to the Flesh, who was God over all blessed for ever*. Since these and the like Actions and Affections cannot come from the same Nature, and yet must be attributed to the same Person; as we must acknowledge a Diversity of Natures united, so must we confess the Identity or Sameness of the Person in whom they are conjoined, against the antient Heresy of the *Nestorians*, condemned in the Council of *Ephesus*. †

The Sufferings  
of Christ.

THAT this Person, of whom I have been speaking, did truly suffer (I mean in his Human Nature, for the Divine Nature is not capable of suffering) that he was crucified, dead and buried, appears at large from *Mat. xxvii.* whither I am obliged to refer the Reader.

† *Field of the Church*, L. V. C. XII, XIII. *Pearson on the Creed*, Art. III. *Scott's Christian Life*, Part II. Chap. VII. §. 1. *Nelson's Festivals*, Annunciation. *Hooker's Eccl. Pol.* Book V. §. 51, &c.

AND, indeed, I am so far from having any Occasion to be very full and explicite upon this Head, that the Enemies of Christianity freely confess it: The *Gentiles* acknowledged it; the *Jews* triumphed at it; and we may well take that for granted, which is so far from being denied, that 'tis objected. If Hunger and Thirst; if Revilings and Contempt; if Sorrows and Agonies; if Stripes and Buffetings; if Condemnation and Crucifixion be Sufferings, Jesus suffered. Nor were there ever any which thought he did not really and truly suffer, but such as withal irrationally pretended he was not really and truly Man. The only Difficulty will consist in this, how we can reconcile the Person suffering, with the Subject of his Passion; how we can say that God did suffer, when we profess the Godhead suffered not. But this seeming Difficulty will admit an easy Solution, if we consider the intimate Conjunction of the Divine and Human Nature, and their Union in the Person of the Son; for hereby those Attributes which properly belong unto the one, are given to the other, and that upon good Reason: For since the same Individual Person is, by the Conjunction of the Nature of God, and the Nature of Man, really and truly both God and Man; it necessarily follows, that it is true to say, *God is Man*, and as true, *a Man is God*: Because in this Particular, *he which is Man is God*, and *he which is God is Man*. Again, since by reason of the Incarnation it is proper to say, *God is Man*, it followeth unavoidably, that *whatsoever necessarily belongeth to the Human Nature, may be spoken of God*; otherwise there would be a Man to whom the Nature of Man did not belong, which would be a Contradiction.

diction. And since by Virtue of the same Incarnation, it is also proper to say, *a Man is God*, by the same Necessity, of Consequence, we must acknowledge, that all the Essential Attributes of the Divine Nature may be truly spoken of that Man; otherwise there would be one truly and properly God, to whom the Nature of God did not belong, which is a clear Repugnancy. Again, if the Properties of the Divine Nature may be truly attributed to that Man which is God, then may those Actions which flow from those Properties, be attributed to the same. And since the Properties of the Human Nature may be also attributed to the Eternal Son of God, those Actions or Passions which did proceed from those Properties may be attributed to the same Son of God, or God the Son: Wherefore, as God the Son is truly Man, and as Man, truly passible and mortal; so God the Son did truly suffer, and did truly die. And this is the only true Communication of Properties.

NOT that the Essential Properties of one Nature are really communicated to the other Nature, as if the Divinity of Christ were passible and mortal, or his Humanity of Original Omnipotence and Omnipresence; but because the same God the Son was also the Son of Man, he was at the same Time both Mortal and Eternal: Mortal, as the Son of Man, in respect of his Humanity; Eternal as the Son of God, in respect of his Divinity. The Sufferings therefore of the *Messias*, were the Sufferings of God the Son: Not that they were the Sufferings of his Deity, which was incapable of suffering, but of his Humanity, which was not; for tho' the Human Nature was joined to the Divine, yet it suffered as much as if it had been alone; and

and the Divine Nature was as free from Suffering, as if it had not been joined to the Human: Because each kept their respective Properties distinct, without the least Confusion in their most intimate Conjunction. In a Word, God the Son being not only God, but also Man, suffered, tho' not in his Deity or Godhead, by reason of which he is truly God; yet in his Humanity, by which he, who is truly God, is as truly Man \*.

THE Reason why Christ suffered, was, lest Mankind, which by our Sins was become obnoxious to the Divine Justice, should perish everlastingly: For this Reason he offered himself as an Expiatory Sacrifice; from whence he is said, *Mat. xx. 28.* δένει τὴν ψυχὴν αὐτὴ λύτρον ἀπὲ πολλῶν, *to give his Life a Ransom for many:* And, *1 Tim. ii. 6.* ἑαυτὸν ἀντίλυτρον ὑπὲρ πάντων, *to give himself a Ransom for all;* which are Words that denote a true and real propitiatory Sacrifice, as strong and properly as Words can possibly do. From hence *S. Paul* having told us, *Eph. ii. 14.* *That Christ Jesus had broken down the Partition Wall that was betwixt the Jews and Gentiles,* speaks, *Verse 16.* of his *Reconciling both unto God in one Body by the Cross.* The Prophet *Isaiab* speaking of him, *Chap. liii. 4, 5, 6.* expresses himself thus: *Surely he hath borne our Grievs, and carried our Sorrows; yet we did esteem him stricken, smitten of God, and afflicted: But he was wounded for our Transgressions, he was bruised for our Iniquities; the Chastisement of our Peace was upon him, and with his Stripes we are healed. All we, like Sheep, have gone astray; we have turned every one to his own Way, and the Lord hath laid on him the*

*Why Christ suffered.*

*Christ suffered for all Men.*

\* *Pearson* on the Creed, Art. IV. *Nelson's Fasts, Good-Friday.*  
*Iniquities*

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*Iniquities of us all.* S. *John*, in his first Epistle, ii. 2. tells us, *That he is the Propitiation for our Sins; and not for our Sins only, but also for the Sins of the whole World.* For he hath made Him to be Sin for us, saith S. *Paul*, who knew no Sin, that we might be made the Righteousness of God in him. These Things he suffered for us, saith S. *Ignatius*, that we might be saved. And again he tells us, that he underwent all Sorts of Punishment for our Sakes \*. And *Justin Martyr* tells us †, That he bore to be set at nought, and to suffer for the Salvation of those who believe in him. For this Reason, saith S. *Clement of Alexandria*, he came down from Heaven; for this Reason he became Man, that being measured according to the Weakness of us whom he loved, he might measure us again according to his own Power; and being to be offered up a Sacrifice, and giving himself for a Ransom, he leaves us a new Covenant §.

FROM all this it plainly enough follows, that our Blessed Saviour was a Sacrifice for all the Sins of Men, both Original and Actual. The former of these, *viz.* Original Sin, having the Ninth Article allotted for the Explication of what is necessary to be known concerning it, I refer the Reader thither. If he desires to see the End and Design of Christ's Sufferings more largely discoursed on, I refer him to the Authors under-quoted ||.

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\* *Epist. ad Polycarpum.*

† *Apol. C. XXVIII.*

§ *Quis Div. Salv. C. XXXVII.*

|| *Outram de Sacrificiis, Lib. II. Grotius de Satisfactione Christi. Stillingfleet of the Sufferings of Christ. Scott's Christian Life, Part II. C. VII. §. 5. Nelson's Fasts, Good-Friday. Nowell's Catech. pag. 64, 66. Pearson on the Creed, Art. X.*






## ARTICLE III.

Of the Going down of CHRIST  
into HELL.

As Christ died for us, and was buried: ARTICLE III.  
So also it is to be believed, that he went down into Hell.

## The EXPOSITION.

 HIS Article is founded upon the Words of the Psalmist, which S. Peter cites, *Acts* ii. 27. and applies to our Blessed Saviour, *ver.* 31. *Thou wilt not leave my Soul in Hell, neither wilt thou suffer thy Holy One to see Corruption.* This Text hath, perhaps, in every Age since the Apostles, been understood several Ways: I shall mention but two. Some have been of Opinion, that Christ did actually descend into Hell, or that Place allotted to the Wicked after this Life: But another, and more plausible Opinion, is, that by Hell, in this Place, is only meant the State of such Sou's as are separated from their Bodies. The Words which we translate *into Hell*, are *Ἔσθ' ᾗδ'.* and as these will bear either of these Senses, so the Church hath imposed neither of them. Among the Fathers, *Irenæus* speaks of our Lord's being in the Middle of the Shadow of

*Various Opinions about the Sense of this Article.*  
*The most probable Opinion.*

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of Death, were the Souls of the Dead are \*. *Tertullian* mentions his going through the Formality of Human Death, among those that are in *Hell* †. And *S. Cyprian* speaks of his not being to be overcome by Death, and of his not being to remain in *Hell* §.

I HAVE mentioned no more than these two Opinions, because the rest seem to be universally exploded and given up. I am very far from saying any Thing amiss of those who believe, that our Blessed Saviour, in the Space betwixt his Death and Resurrection, went down locally into *Hell*, as it signifies the Place of the Damned: But since I have asserted, that the other Opinion is more plausible, I shall consider upon what Grounds and Reasonings they are founded, and then leave the judicious Reader to make Choice of either of the two Senses in which this Article is now understood, as his own Judgment shall direct him.

ONE Reason which hath prevailed on some to believe that our Lord descended into *Hell*, as it signifies the Place of the Damned, is, because they fancied that whatsoever is threatened by the Law unto them which depart this Life in their Sins, and under the Wrath of God, was fully undertaken and borne by Christ; that those which are now saved by Virtue of his Death, should otherwise have endured the same Torments in *Hell*, which now the Damned do,

\* *Adver. Har.* Lib. V. C. XXXI.

† *De Anima*, C. LV.

§ See *Pearson* on the Creed, Art. V. *Hammond's Pract. Cat.* Lib. V. §. 2. *Nowell's Catech.* p. 70, 71. *Field* of the Church, Lib. V. C. IX.

and shall endure ; but that he being their Surety, did himself suffer the same for them, even all the Torments which we should have felt, and the Damned shall \*. This is taken either in a strict Sense of the Words, or in a Latitude of Expression ; but in neither to be admitted. For first, if it be taken in a strict, rigorous, proper, and formal Sense, it cannot be true: It must not, it cannot be admitted, that Christ did suffer all those Torments which the Damned suffer ; and, therefore, it cannot be true, that by suffering them he descended into Hell. There is a Worm that never dieth, which could not lodge within his Breast, that is, a Remorse of Conscience, seated in the Soul, for what that Soul hath done ; but such a Remorse of Conscience could not be in Christ, who, though he took upon himself the Sins of those which otherwise had been damned ; yet that Act of his was a most virtuous, charitable, and most glorious Act, highly conformable to the Will of God, and, consequently, could not be the Object of Remorse. The Grief and Horror in the Soul of Christ before his Crucifixion, had Reference to the Sins and Punishment of Men, to the Justice and Wrath of God ; but clearly of a Nature different from the Sting of Conscience in the Souls condemned to eternal Flames. Again, an Essential Part of the Torments of Hell, is a present and constant Sense of the everlasting Displeasure of God, and an Impossibility of obtaining Favour, and avoiding Pain ; an absolute and complete Despair of any better Condition, or the least Relaxation : But Christ, we know, had never any such Resentment, who

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\* *Calvin Instit. Lib. II. C. XVI. §. 10.*

## ARTICLE III.

looked upon the Reward which was set before him, even upon the Cross, and offered up himself a sweet-smelling Sacrifice; which could never be efficacious, except offered in Faith. If we should imagine any damned Soul to have received an express Promise of God, that after 10000 Years he would release him from those Torments, and make him everlastingly happy, and to have a true Faith in that Promise, and a firm Hope of receiving Eternal Life; we could not say that Man was in the same Condition with the rest of the Damned, or that he felt all that Hell which they were sensible of, or all that Pain which was due unto his Sins; because Hope and Confidence, and Relying upon God, would not only mitigate all other Pains, but wholly take away the bitter Anguish of Despair. *Christ* then, who knew the Beginning, Continuance, and Conclusion of his Sufferings; who understood the determinate Minute of his own Death and Resurrection; who had made a Covenant with his Father, for all the Degrees of his Passion, and was fully assured that he could suffer no more than he had freely and deliberately undertaken, and should continue no longer in his Passion than he had himself determined: He, who by these Torments was assured to overcome all the Powers of Hell, cannot possibly be said to have been in the same Condition with the Damned, and strictly and properly to have endured the Pains of Hell.

AGAIN, if we take the Torments of Hell in a Metaphorical Sense, for those Terrors and Horrors of the Soul which our Saviour felt, which may therefore be called *Infernal Torments*, because they are of greater Extremity than any other

other Tortures of this Life, and because they were accompanied with a Sense of the Wrath of God against the Unrighteousness of Men; yet this cannot be an Interpretation of the Descent into Hell, as it is contained in this Article, and as the Article is grounded on *Acts* ii. 27. For all those Pains which our Saviour felt (whether, as they pretend, properly Infernal, or metaphorically such) were antecedent to his Death; Part of them in the *Garden*; Part on the *Cross*; but all before he commended his Spirit into the Hands of his Father, and gave up the Ghost. Whereas it is sufficiently evident, that the Descent into Hell, as it now stands in this Article, signifieth something commenced after his Death, contra-distinguished to his Burial; and as it is considered in the Apostle's Explication, is clearly to be understood of that which preceded his Resurrection; and that also grounded upon a Confidence totally repugnant to Infernal Pains. For it is thus particularly expressed: *I foresaw the Lord always before my Face; for he is on my Right-Hand, that I should not be moved. Therefore did my Heart rejoyce, and my Tongue was glad; moreover also my Flesh shall rest in Hope, because thou wilt not leave my Soul in Hell,* Psalm xvi. 9, 10. Where the Faith, Hope, Confidence, and Assurance of Christ is shewn; and his Flesh, though laid in the Grave, the Place of Corruption, is said to *rest in Hope*, for this very Reason, because God would not *leave his Soul in Hell*. I conclude therefore, that the Descent into Hell, is not the enduring the Torments of Hell; because, if strictly taken, it is not true; if metaphorically taken, though it be true, yet it is not pertinent.

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SECONDLY, Another Reason assigned for Christ's descending into Hell, as it signifies the Place of the Damned, is, That he might triumph over Satan, and all the Powers below in their own Dominions. And this is endeavoured to be proved by the following Texts of Scripture, Col. ii. 15. — *Having spoiled Principalities and Powers, he made a Shew of them openly, triumphing over them in himself.* And Ephes. iv. 8, 9. — *When he ascended up on high, he led Captivity Captive, and gave Gifts unto Men. Now that he ascended, what is it but that he also descended first into the lower Parts of the Earth?* By the Conjunction of these Two, the Favourers of this Opinion have imagined, that they have very clearly proved their Point. But as to Col. ii. 15. our present Translation ascribes our Blessed Saviour's Triumph over Principalities and Powers, expressly to the Cross, rendering the last Words *triumphing over them in it*; that is, the Cross mentioned in the former Verse: And though antiently it hath been read *triumphing over them in himself*, yet still there are these two great Advantages on our Side; First, That if we read, *in it*, it proves the Triumph spoken of in this Place, performed upon the Cross; and if we read, *in himself*, it proveth not that the Triumph was performed in any other Place, because he was *himself* upon the Cross. 2dly, The antient Fathers of the Greek Church read it as we do, *in it*; and those others of the Latin Church, which did read it otherwise, did also acknowledge with the Greeks, the Cross not only to be the Place in which the Victory over Satan was obtained, but also to be the Trophy of that Victory, and the triumphal Chariot.

THIS Place then of *S. Paul* to the *Colossians* cannot prove that *Christ descended into Hell*, to triumph over the Devil there; and if it be not proper for that Purpose of itself, it will not be more effectual by the Addition of that other of the *Ephesians*. For, first, The *descending into the lower Parts of the Earth*, doth not necessarily signify his Descent into Hell, and, consequently, cannot prove, that either those Things which are spoken in the same Place, or in any other, are to be attributed to that Descent. Those *lower Parts of the Earth* may signify Hell, and *Christ's* descending thither may be, that his Soul went to that Place when his Body was carried to the Grave; but that it was actually so, or that the Apostle intended so much in those Words, the Place itself will not manifest: For we cannot be assured, that the Descent of Christ, which *S. Paul* speaks of, was performed after his Death; or if it were, we cannot be assured, that the *lower Parts of the Earth* did signify Hell, or the Place where the Souls of Men were tormented after the Separation from their Bodies. For as it is written, *No Man ascendeth up to Heaven, but he that descended from Heaven*, John iii. 13. so this may signify so much and no more, *In that he ascended, what is it but that he descended first?* And for the *lower Parts of the Earth*, they may possibly signify no more than the Place beneath: As when our Saviour said, *Ye are from Beneath, I am from Above; ye are of this World, I am not of this World*, John viii. 23. Or as God spake by the Prophet, *I will shew Wonders in Heaven above, and Signs in the Earth beneath*, Acts ii. 19. Nay, they will refer to his Incarnation, according to that of *David*, *My Substance was*

*not hid from thee when I was made in Secret, and curiously wrought in the lowest Parts of the Earth.* Psalm cxxxix. 15. Or to his Burial, according to that of the Prophet, *Those that seek my Soul to destroy it, shall go into the lower Parts of the Earth.* Psalm lxiii. 9. And these two References have a great Similitude according to that of *Job, Naked came I out of my Mother's Womb, and naked shall I return thither,* Job i. 21.

AGAIN, If it were granted, that by *the lower Parts of the Earth* is meant Hell; and that the Article I am now considering is contained in this Place of Scripture, yet it would not follow from that Scripture, that Christ triumphed over Satan while his Soul was in Hell; for the Consequence would be only this, that the same Christ who led Captivity Captive, descended first into Hell. In that he ascended (and ascending led Captivity Captive) what is it but that he descended first? The Descent then, if it were to Hell, did precede the triumphant Ascent of the same Person, and that is all which the Apostle's Words will evince. Nay, farther yet, the Ascent mentioned by S. Paul, cannot be that which immediately followed the Descent into Hell; for it evidently signifieth the Ascension which followed Forty Days after his Resurrection. It is not an Ascent from the Parts below the Surface of the Earth, but to the Heavens above, an ascending up on high, even far above all Heavens. Now the leading Captivity Captive, belongeth clearly to this Ascent, and not to any Descent which did precede it: It is not said that he descended first to lead Captivity Captive; and yet it must be so if Christ descended into Hell to triumph there: It is not said, when he had led Captivity Captive, he ascended



ascended up on high; for then it might be supposed that the Captive had been led before: But it is expressly said, ἀναβὰς εἰς ὑψὺς ἠχμαλώτους ἀιχμαλωσίαν, that is, *ascending up on high he led Captivity Captive*; and, consequently, that triumphant Act was the immediate Effect of his Ascension: So that by these two Scriptures, no more can be proved than this, *That Christ triumphed over Principalities and Powers at his Death upon the Cross, and led Captivity Captive at his Ascension into Heaven*: Which is so far from proving that Christ descended into Hell to triumph there, that it is more proper to persuade the contrary. For why should he go to Hell to triumph over them, over whom he had triumphed on the Cross? Why should he go to captive that Captivity then, which he was to captivate when he ascended into Heaven?

THIRDLY, Another Reason assigned for Christ's descending into Hell, as it signifies the Place of the Damned, is, that he went thither to preach to those who died in Disobedience, and were in Torment for their Sins: And this is supposed to be founded on 1 Pet. iii. 18, 19. — *Being put to Death in the Flesh, but quickned by the Spirit, by which also he went and preached unto the Spirits in Prison, which sometime were disobedient, when once the Long-Suffering of God waited in the Days of Noah.* The true Meaning of this Passage I take to be this, That by the Ministration of the same Spirit by which our Saviour was quickened, he preached to those that were disobedient before the Flood; and because they did not repent upon this Preaching, but abused both it and the Long-Suffering of God, their Souls are now in Hell. This proves that Christ was not only before *Abraham*,

but also before the Flood ; but it does not prove that he preached to those disobedient Sinners after they were dead : For, surely such Men must not be looked upon as proper Objects of so great a Favour, if we consider the Nature, the Scope and End of the Gospel, which is to be preached with such Commands and Ordinances, as can concern those only which are in this Life, and plainly enough informs us, that the Souls of Men were never cast into Infernal Torments to be delivered from them. The Days which follow after Death, were never made for Opportunities to a better Life : The Angels had one Instant either to stand or fall Eternally ; and what that Instant was to them, this Life is to us. We may as well believe the Devils were saved, as those Souls which were once tormented with them ; for their *Punishment* is an *everlasting Punishment*, a *Worm that dieth not*, Mark ix. 44. Nor does this only belong to us who live after the Death of Christ ; as if the Damnation of all Sinners were now Eternal, but before his Death it were not so ; as if Faith and Repentance were now indispensably necessary to Salvation, but then were not : For according to this Way of Reasoning, the Condition of Mankind before the Fulness of Time, in which our Saviour came into the World, should have been far more Happy and Advantageous than it hath been since, which can never be reconciled with what our Blessed Saviour saith, *Mat. xiii. 17.* and *Luke x. 24.* *That many Prophets and Righteous Men, and Kings had desired to see those Things which his Disciples saw, and had not seen them ; and to hear those Things which they had heard, and had not heard them.* But neither they nor we shall escape Eternal Flames, except we obtain the

Favour of God before we be swallowed by the Jaws of Death. *We must all appear before the Judgment-Seat of Christ, that every one may receive the Things done in his Body, 2 Cor. v. 10.* But if they be now in the State of Salvation by Virtue of Christ's Descent into Hell, which were numbered amongst the Damned before his Death, at the Day of the general Judgment they must be returned into Hell again; or if they be received then into Eternal Happiness, it will follow, either that they were not justly condemned to these Flames at first, according to the general Dispensations of God, or else they did not receive the Things done in their Body at the last; which all shall as certainly receive as all appear. This Life is given unto Men to work out their Salvation with Fear and Trembling; but after Death cometh Judgment, reflecting on the Life that is past, not expecting Amendment or Conversion then. *He that liveth and believeth in Christ shall never die, and he that believeth, though he die, yet shall he live, John xi. 25, 26.* But he that dieth in Unbelief, shall neither believe nor live. And this is as true of those which went before, as of those which came after our Saviour, because he was the Lamb slain from the Foundation of the World, Rev. xiii. 8. I therefore conclude, that the End for which the Soul of Christ descended into Hell, was not to deliver any damned Souls, or to translate them from the Torments of Hell, to the Joys of Heaven. There is indeed an Objection against this Reasoning, which seems to be of Weight, and is worth considering, 'tis founded on *Acts ii. 24. Whom God hath raised up, having loosed the Pains of Hell, because it was not possible that he should be holden of it.* From whence the Argu-

## ARTICLE III.

ment I am to answer is thus deduced, God did loose the Pains of Hell when Christ was raised: But those Pains did not take hold of Christ himself, who was not to suffer any thing after Death; and, consequently, he could not be loosed from, or taken out of those Pains in which he never was. In the same manner the Patriarchs and the Prophets, and the Saints of old, if they should be granted to be in a Place sometimes called Hell, yet they were there in Happiness, and therefore the delivering them from thence, could not be the loosing of the Pains of Hell: It followeth then, that those alone which died in their Sins, were involved in those Pains, and when those Pains were loosed, then were they released; and being they were loosed when Christ was raised, the Consequence will be, that he descending into Hell, delivered some of the damned Souls from their Torments there.

BUT though the *Latin* Translation render it so, *the Pains of Hell*; though some Copies, and other Translations, and divers of the Fathers read it in the same manner, yet the Original and Authentick *Greek* acknowledgeth no such Word as *Hell*, but propounds it plainly thus; *Whom God hath raised up, loosing the Pains of Death*. Howsoever, if the Words were so expressed in the Original Text, as the Objectors read them, yet it would not follow that God delivered Christ out of those Pains in which he was detained any time, much less that the Soul of Christ delivered the Souls of any other; but only that he was preserved from enduring them.

IN the last Place we may observe, that some have looked on *Hell* as the common Receptacle

tacle for the Souls of all Men, both the Just and Unjust; and therefore thought, that the Soul of *Christ* descended unto those which departed in the true Faith and Fear of God, the Souls of the Patriarchs and Prophets, and all the Righteous who had departed this Life from the Beginning of the World, home to his own Time, and dissolving all the Power by which they were detained below (though not in Torments, but in a State of Happiness) translated them into a far more glorious Place, and to a Condition far more happy in the Heavens above.

BUT the Scriptures no where inform us, That the Patriarchs and Prophets, &c. are now in another Place, and a better Condition than they were before our Blessed Saviour died; there is no Intimation of any such Alteration of their State; no Place that can with any Probability be pretended to prove any actual Accession of Happiness and Glory already past. And though it were admitted, yet it would not follow that *Christ descended into Hell* to make this Alteration; for it might not be performed before his Resurrection, it might not be effected 'till his Ascension, it might be attributed to the Merit of his Passion, it might have no Dependence on his Descension.

I COME now to consider the Grounds and Reasonings which the other Opinion concerning *Christ's descending into Hell* is built upon, *viz.* That what is meant by it is only this, *That his Soul was in the same State or Condition with the Souls of other Men when they are separated from their Bodies.* I might shew from Profane, as well as Sacred Authors, That there is no Necessity

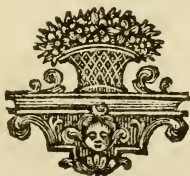
## ARTICLE III.

sity for translating the Words *εις ᾗδης* into *Hell*, as the Word *Hell* signifies the Place of the *Damned*; but, I presume, the *Greek* Translators of the Old Testament will conduce most towards explaining the New. *I will go down to the Grave to my Son mourning, saith Jacob. Gen. xxxvii. 35.* The Words *εις ᾗδης* are made use of in the *Greek*, and our Translators have rendered them (*to the Grave*) which cannot be a right Translation, because *Jacob* believed that his Son was torn in pieces by wild Beasts, and not buried: And therefore, the Addition of these Words (*to my Son*) makes it necessary to render them in that Place thus — *I will go mourning out of this Life, I will live no longer, seeing my Son is dead*; and the Phrase — *I will go down to Hades*, is meant exactly parallel to this in the Article we are now discoursing on — *He went down into Hell, or Hades*, and may very well be thought the fittest to interpret it, being the nearest to it of any in the Scripture. As to the Word which is rendered — *to go down*, it sometimes signifies in the Original *to go up*, as in *Judges xv. 11.* where the *Greek* Translators use the very Word which in *Greek* is rendered *go down*.

THE Reasons which have prevailed on Divines to argue in this manner, over and above what hath been urged under this and the foregoing Head, are, First, That there is nothing in the second Opinion, which can, with the least Shew of Probability, be said to be inconsistent with any Passages of the Old or New Testament. And, Secondly, That the End which they conceive to be secured by it, is neither superfluous, absurd, nor repugnant to the Analogy of Faith. And, I conceive, that the End for which our

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Blessed Saviour went down into Hell, or, in other Words, why his Soul, when separated from his Body by Death, did truly pass into that State or Condition in which the Souls of other Men departed were, was, That he might undergo the Condition of a dead Man, as well as of a living, in order to shew us, that we are under the Protection of an Almighty and All-Seeing God, as well when we are out of the Body, as when we are in it. That as the Devil had no more Power over him in the other World, than he had in this, so all such as belong to Christ, may be assured, that they shall be as far from coming under the Power of Satan when they depart this Life, as he himself was, who, by securing himself, and returning to Life again, hath given us a Proof of his Capacity of preserving us in the same manner ; so that we may say with Holy *Job*, chap. xiii. ver. 15. *Though he slay me, yet will I trust in him*; and with the Psalmist, *Though I walk through the Valley of the Shadow of Death, I will fear no Evil: for thou art with me, thy Rod and thy Staff they comfort me*, Psalm xxiii. 4.





## ARTICLE IV.

*Of the Resurrection of Christ.*

ARTICLE IV.

Christ did truly rise again from Death, and took again his Body, with Flesh, Bones, and all Things appertaining to the Perfection of Man's Nature, wherewith he ascended into Heaven, and there sitteth until he return to judge all Men at the Last Day.

## The EXPOSITION.



WHEN we say that Christ did truly rise again from Death, we mean, that he rose again with that very Body which was crucified and buried. The

*Proof of Christ's Resurrection.*

Doctrine of his Resurrection in general, appears from *Matth. xxviii. 6.* *He is not here, for he is risen, as he said: Come see the Place where the Lord lay.* These Words of *S. Matthew* are the Declaration of the Angel of God to those pious Women who brought sweet Spices to anoint him in the Sepulchre, but found him not dead, but alive, held him by the Feet and worshipped him; and, as the first Preachers of his Resurrection, with Fear and great Joy, ran to bring his Disciples Word. The Blessed Apostles follow them, to whom also he shewed himself alive



alive after his Passion, by many infallible Proofs; who with great Power gave Witness of the Resurrection of the Lord Jesus, the principal Part of whose Office consisted in this Testimony, as appeareth upon the Election of *Matthias* into the Place of *Judas*, grounded upon this Necessity: *Wherefore of these Men which have companied with us all the Time that the Lord Jesus went in and out among us, must one be ordained to be a Witness with us of his Resurrection* \*. The rest of the Disciples testified the same, to whom he also appeared, even to *Five hundred Brethren at once* †. I also knew him in the Flesh, saith *Ignatius* ‖, after his Resurrection, and believe on him. And when he came to those who were with *Peter*, he said to them, Touch me, handle me, and see that I am no Spirit without a Body.

THESE were the Witnesses of his own Family, of such as worshipped him, such as believed in him: And because the Testimony of an Adversary is in such Cases thought of greatest Validity, we have not only his Disciples, but even his Enemies to confirm it. Those Soldiers that watched at the Sepulchre, and pretended to keep his Body from the Hands of the Apostles; they which felt the Earth trembling under them, and saw the Countenance of an Angel like Lightning, and his Raiment white as Snow; they who, upon that Sight, did shake and became as dead Men, while he whom they kept became alive: Even some of these came into the City, and shewed unto the Chief

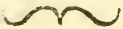
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\* *Acts* i. 21, 22.

† *1 Cor.* xv. 6.

‖ *Epist. ad Smyrn.*

## ARTICLE IV.


 Priests all the Things that were done. Thus was the Resurrection of Christ confirmed by the highest Human Testimonies, both of his Friends and Enemies, of his Followers and Revilers. But so great, so necessary, so important a Mystery, had need of a more firm and higher Testimony than that of Man; and, therefore, an Angel from Heaven, who was Ministerial in it, gave a present and infallible Witness to it, as we observed before. This was the Angel that descended from Heaven, rolled back the Stone from the Door of the Sepulchre, and sat upon it, Mat. xxviii. 2. Nay, two Angels in white, sitting, the one at the Head, the other at the Feet, where the Body of Jesus had lain, said unto the Women, *Why seek ye the Living among the Dead? he is not here, but is risen,* John xx. 12. and Luke xxiv. 4, 5, 6. These were the Witnesses sent from Heaven, this the Angelical Testimony of the Resurrection: And if we receive the Witness of Men, or Angels, the Witness of God is greater, who did sufficiently attest this Resurrection; not only because there was no other Power but that of God which could effect it, but, as our Saviour himself said, *The Spirit of Truth, which proceedeth from the Father, he shall testify of me;* adding these Words to his Apostles, *And ye shall bear Witness, because ye have been with me from the Beginning.* The Spirit of God sent down upon the Apostles, did thereby testify that Christ was risen, because he sent that Spirit from the Father; and the Apostles witnessed together with that Spirit, *because they were inlightned, comforted, confirmed and strengthened in their Testimony by the same Spirit.* Thus God raised up Jesus, and shewed him openly, not to all the People, but unto Witnesses chosen before of God, even to those who did  
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*Eat and Drink with him after he rose from the Dead.* If it be asked, Why he did not appear to the whole *Jewish* Nation for their Conviction, as well as to his Followers? I answer, That it was only of absolute Necessity, that those who were to be the first Publishers of the Gospel, should have the utmost Evidence and Satisfaction concerning the Truth and Reality of Christ's Resurrection; for by the same Reason that he was obliged to have appeared to the *Jewish* Nation, it may be proved, that the whole *Roman* Empire ought to have had the same Advantage, and that he should have shewn himself to all the several succeeding Ages of the World. Moreover, the *Jews* by their malicious Resistance of the Evidence of our Saviour's Miracles, even of the greatest, of raising *Lazarus* from the Dead, had made themselves unworthy and incapable of so extraordinary a Way of Conviction; and for their obstinate Infidelity, joined with their cruel Usage of the Son of God, were determined for Objects of the Almighty's Wrath and Vengeance †.

THE Words of *S. Ignatius* above cited, allude to *Luke* xxiv. 39. where our Blessed Saviour reasons with his Disciples in this manner: *Behold my Hands and my Feet, that it is I myself; handle me, and see, for a Spirit hath not Flesh and Bones, as ye see me have.* This Text proves, That when our Lord rose from the Dead, he took again his Body, with Flesh and Bones. And thus *Irenæus* argues §, Christ rose

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† See *Pearson* on the *Creed*, Art. V. *Scott's* Christian Life, Part II. C. VII. §. 13. *Nelson's* Festivals, *Easter-Day*. Homily of the Resurrection. *Nowelli* Catech. p. 71, 72.

§ *Adver. Har.* L. V. C. VII.

## ARTICLE IV.



again in the Substance of his Flesh, and shewed his Disciples the Mark of the Nails, and the Wound in his Side; and these are so many Proofs that his Flesh rose again from the Dead. As to the Truth of his Rising with his Body, saith *Tertullian*, what can be clearer? Since he said to his Disciples, who doubted whether he were not a Spirit, yea, believed him to be a Spirit, Why are ye troubled, and why do Thoughts arise in your Hearts? See my Hands and my Feet, that it is I myself, for a Spirit hath not Bones as ye see me have\*. His Rising with all Things belonging to the Perfection of Human Nature, appears from *Acts* x. 41, 42. where *S. Peter* saith, *That he and his Fellow-Disciples did eat and drink with him after he rose from the Dead.*

As we believe that our Blessed Lord rose from the Dead, as this Article teaches us, so do we believe that he ascended, in like manner, into Heaven; and by this we mean, that he ascended into the highest Heaven, and sitteth at the Right-Hand of God, to make Intercession for us: So then, after the Lord had spoken unto them, he was received up into Heaven, and sat at the Right-Hand of God, saith *S. Mark* xvi. 19. And *Irenæus* tells us §, That when *S. John* said, in one of his Epistles, That every one that believeth that Jesus is the Christ, is born of God, he meant, that same Jesus Christ to whom the Gates of Heaven were opened to receive him in the Flesh.

*Of his Ascension  
into Heaven.*

\* *Adv. Marcion*, Lib. IV. C. XLIII.

§ *Adver. Her.* Lib. III. C. XVIII.

TO speak to these Points somewhat more fully; our Meaning with relation to our Blessed Saviour's Ascension, is, That the Only-begotten and Eternal Son of God, who, by his Divinity, was present in the Heavens while he was on Earth, did, by a local Translation of his Human Nature, really and truly ascend from this Earth below, on which he lived, into the Heavens above, or rather above all the Heavens, in the same Body and the Soul with which he lived and died, and rose again. The Ascend of *Christ* into Heaven was not Metaphorical or Figurative, as if there were no more to be understood by it, but only that he obtained a more heavenly and glorious State or Condition after his Resurrection; for whatsoever Alteration was made in the Body of Christ when he rose; whatsoever glorious Qualities it was invested with thereby, it was not his Ascension, as appeareth by those Words which he spake to *Mary Magdalene*, *Touch me not, for I am not yet ascended to my Father*, John xx. 17. Although he had said before to *Nicodemus*, *No Man had ascended up to Heaven, but he that came down from Heaven, even the Son of Man which is in Heaven*, John iii. 13. Which Words imply, that he had *then ascended*: Yet even those concern not *this Ascension*; for that was therefore only true, because the Son of Man, not yet conceived in the Virgin's Womb, was not in Heaven; and after his Conception, by Virtue of the Hypostatical Union, was in Heaven: From whence, speaking after the Manner of Men, he might well say, that he had ascended into Heaven; because whatsoever was first on Earth, and then in Heaven, we say *ascended into Heaven*. Wherefore, beside that grounded upon the Hypo-

statical Union, beside that glorious Condition upon his Resurrection, there was yet another, and that more proper Ascension; for after he had both those Ways ascended, it was still true that he had not yet ascended to his Father. Now this Kind of Ascension, by which Christ had not yet ascended to the Father when he spake to *Mary* after his Resurrection, was to be performed afterwards; for at the same Time he said unto *Mary*, Go to my Brethren, and say unto them, *I ascend unto my Father and your Father*. And when this Ascension was performed, it appeared manifestly to be a true local Translation of the Son of Man, as Man, from these Parts of the World below, into the Heavens above; by which that Body, which was before locally present here on Earth, and was not so then present in Heaven, became substantially present in Heaven, and no longer locally present on Earth: For when he had spoken unto the Disciples, and blessed them, laying his Hands upon them, and so was Corporally present with them, even *while he blessed them, he parted from them; and while they beheld, he was taken up, and a Cloud received him out of their Sight*, and so he was carried up into Heaven, whilst they looked stedfastly towards Heaven as he went up. This was a visible Departure, as it is described, a real removing of that Body of Christ, which was before present with the Apostles; and that Body living after the Resurrection, by Virtue of that Soul which was united to it: And therefore, the Son of God, according to his Humanity, was really and truly translated from those Parts below, unto the Heavens above, which is a proper local Ascension.

THUS was Christ's Ascension visibly performed in the Presence and Sight of the Apostles, for the Confirmation of the Reality and Certainty thereof. They did not see him when he rose, but they saw him when he ascended; because an Eye-Witness was not necessary unto the Act of his Resurrection, but it was necessary unto the Act of his Ascension: It was sufficient that Christ shewed himself to the Apostles alive after his Passion; for since they knew him before to be Dead, and now saw him Alive, they were thereby assured that he rose again; for whatsoever was a Proof of his Life after Death, was a Demonstration of his Resurrection. But since the Apostles were not to see our Saviour in Heaven; since his sitting there at the Right-Hand of God, was not to be visible to them on Earth, therefore it was necessary they should be Eye-Witnesses of the Act, who were not with the same Eyes to behold the Effect. Beside the Eye-Witness of the Apostles, there was added the Testimony of the Angels; those Blessed Spirits which ministred before, and saw the Face of God in Heaven, and came down from thence, did know that Christ ascended up from hence, unto that Place from whence they came: And because the Eyes of the Apostles could not follow him so far, the Inhabitants of that Place did come to testify of his Reception, *For behold two Men stood by them in white Apparel, which also said, Ye Men of Galilee, why stand ye gazing up into Heaven? This same Jesus which is taken up from you into Heaven, shall so come in like manner as ye have seen him go into Heaven,* Acts i. 10, 11. We must therefore acknowledge and confess, against all the wild Heresies of Old, That the Eternal Son

of God, who died and rose again, did with the same Body with which he died and rose, ascend up to Heaven. Should it be asked, what Reason can be given why our Saviour did not ascend in the Sight of the *Jews* for their Conviction? I answer, That it was only absolutely necessary, that they who were to preach the Gospel, should have the utmost Evidence of those Matters of Fact they attested. God's Design was to bring the World to Salvation by the Exercise of Faith, which is an Act of Assent upon the Testimony of another, with which Sight is inconsistent: And it is to be doubted, whether they who ascribed our Saviour's Miracles to the Power of the Devil, and suborned the Soldiers to say upon his Resurrection, that his Disciples stole him away, would not have called his Ascension, if they had seen it, a Phantasm, and vain Apparition. I asserted before, that when we speak of our Saviour's ascending into Heaven, we mean, that he ascended into the highest Heaven; and to illustrate this Matter, 'tis necessary to observe, That the Word *Heaven* admits of diverse Acceptations in the Scriptures, and to inquire what is the proper Termination of Christ's Ascension. In some Sense it might be truly said, *Christ* was in Heaven before the Cloud took him out of the Apostle's Sight; for the Clouds themselves are called the *Clouds of Heaven*: But that Heaven is the First, and our Saviour certainly ascended, at least, as far as *St. Paul* was caught up, that is, *into the Third Heaven*; for we have a great High-Priest, that is *past through the Heavens*, Heb. iv. 14. We read it, indeed, *into the Heavens*, but the Original imports as much as *through the Heavens*, *διελθὼν διὰ τῶν οὐρανῶν*, or according to the vulgar Latin, *qui penetravit Cælos*, that is, who hath

pierced



pierced the Heavens. And *Eph. iv. 10.* he is said to have ascended up far above all Heavens. When therefore Christ is said to have ascended into Heaven, we must take that Word as signifying as much as the Heaven of Heavens; and so Christ is ascended through, and above the Heavens, and yet is still in Heaven: For *he is entered into that within the Veil, Heb. vi. 19.* into the *Holy Place*, even into Heaven itself, to appear in the Presence of God, *chap. ix. ver. 26.* Whatsoever Heaven then is higher than all the rest, which are called Heavens; whatsoever Sanctuary is holier than all which are called Holies; whatsoever Place is of greatest Dignity in all those Courts above, into that Place did he ascend, where he was in the Splendor of his Deity, before he took our Humanity upon him. As therefore, when we say Christ ascended, we understand a literal and local Ascent, not of his Divinity, which possesseth all Places, and therefore is not subject to the Imperfection of removing any whither, but of his Humanity, which was so in one Place, that it was not in another: so when we say the Place into which he ascended was Heaven; and from the Expositions of the Apostles, must understand thereby, the Heaven of Heavens, or the highest Heaven, it followeth, that we believe the Body with the Soul of *Christ*, to have passed far above all those Cœlestial Bodies which we see, and to look upon that Opinion as a low Conceit, which left his Body in the Sun †.

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† See *Nowelli Catech. p. 73.* *Pearson on the Creed, Art. VI.* *Scott's Christian Life, Part II. C. VII. §. 5.* *Nelson's Festivals, Ascension-Day.*

## ARTICLE IV.

*Christ to remain  
in Heaven till  
the Day of  
Judgment.*

OUR Lord's remaining in Heaven till the Day of Judgment, appears from *Acts* iii. 20, 21. *And he shall send Jesus Christ, which before was preached unto you: Whom the Heavens must receive until the Times of Restitution of all Things, which God hath spoken, by the Mouth of all his Holy Prophets, since the World began.* And from Chap. x. ver. 42. where St. Peter says, *And he commanded us to preach unto the People, and to testify that it is he which was ordained of God to be the Judge of Quick and Dead.* The Time when this is to be, is what this Article, and all Christians call the *Last-Day*; for 'tis certain that the Years and Days this World is to endure, are fixed by God, though neither Men nor Angels can tell when they shall receive their Period or End. When this Time is past, our Lord shall return from Heaven to judge both the Quick and Dead, and shall render to every Man according to his Works. And *Irenæus* tells us †, That he shall come again with the same Flesh in which he suffered.

THE Light of Nature itself discovers to us an essential Difference between Good and Evil; whence, by the common Consent of Mankind, Rewards are affixed to the one, and Punishments to the other: And according as Men govern their Actions in relation to these essential Differences of Good and Evil, so are their Hopes and their Fears. The Practice of Virtue is attended not only with present Quiet and Satisfaction, but with the comfortable Hope of a future Recompence; the Commission of any

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† *Adver. Har. Lib. III. C. XVIII.*

wicked Action, though never so secret, sits uneasy upon the Mind, and fills it full of Horror and Amazement; all which would be very unaccountable, without the natural Apprehension and Acknowledgments of future Rewards and Punishments. And it must be from this Principle, that many of the Heathens esteemed Virtue and Honesty dearer than Life, with all the Advantages of it, and abhorred Villany and Impiety worse than Death. Besides the Dispensations of God's Providence towards Men in this World are very promiscuous; good Men often suffer, and that even for the Sake of Righteousness, and bad Men as frequently prosper and flourish, and that by Means of their Wickedness: So that to clear the Justice of God's Proceedings, it seems reasonable there should be a future Judgment, for a suitable Distribution of Rewards and Punishments. And this Principle of a Judgment to come, *Justin Martyr* propounds to the *Gentiles*, as generally acknowledged by all their Writers, and as the great Encouragement for his Apology for the Christian Religion\*. The same Doctrine is likewise taught us by the clear and express Testimonies of Scripture, particularly *Acts* x. 42. before mentioned, and *chap. xvii. ver. 31.* where we are told, That God hath given Assurance unto all Men, that he will judge the World by *Jesus Christ*, in that he hath raised him from the Dead. And the Process of that great Day, with several of the particular Circumstances of it, are fully described by our Saviour. *St. Paul* expressly declares, That we must all appear and stand before the Judgment Seat of Christ. *S. Peter*,

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\* *Ad Græcos Cohor. p. 1.*

## ARTICLE IV.

That the Day of the Lord shall come, in which the Heavens shall pass away with a great Noise, and the Elements shall melt with fervent Heat †. In short, no Doctrine is more clear, and express, and fundamental in the Word of God, than that of an *Eternal Judgment* at the End of the World, when the State of our Trial and Probation shall be finished, which will be a proper Season for the Distribution of Publick Justice, for rewarding all those with Eternal Life, who by patient Continuance in Well-doing, seek for Glory, and Honour, and Immortality, and for rendering to them that obey not the Truth, but obey Unrighteousness, Indignation and Wrath, Tribulation and Anguish, Rom. ii. 7, 8, 9. I shall therefore conclude my Observations upon this Article, with that most excellent Inference of St. Peter's, 2 Pet. iii. 11, 12. Seeing then that all these Things shall be dissolved, what manner of Persons ought ye to be in all holy Conversation and Godliness, looking for, and hasting unto the Coming of the Day of God §.

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† Mat. xxv. Rom. xiv. 10. 2 Cor. v. 10. 2 Pet. iii. 10. Heb. vi. 2.

§ See Nowelli Catech. p. 86. Nelson's Festivals, C. II. Pearson on the Creed, Art. VII. Sherlock of Judgment. Scott's Christian Life, Part II. C. VII. §. 11.





ARTICLE V.

Of the HOLY GHOST.

The Holy Ghost, proceeding from the Father and the Son, is of one Substance, Majesty and Glory, with the Father and the Son, Very and Eternal God.

ARTICLE V.  


The EXPOSITION.



IN this Article are two Propositions: 1st, That the Holy Ghost proceeds both from the Father and the Son; 2dly, That he is of one Substance, Majesty and Glory with the Father and the Son, Very and Eternal God. The first of these appears partly from *John xv. 26. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth which proceedeth from the Father, he shall testify of me.* The Holy Ghost proceeds from the Father. And partly from *1 Pet. i. 2. Searching what, or what manner of Time the Spirit of Christ, which was in them, did signify when it testified beforehand the Sufferings of Christ, and the Glory which should follow.* And from the Son. The first of these Texts proves the first Branch of the Proposition, the second makes good the latter. In Conformity hereto, is *Tertullian* supposed to speak in these Words: “ In the mean time he poured forth the Holy Ghost,

## ARTICLE V.

“ Ghost, a Gift which he had received from the Father, the third Person in the Godhead, and the third Name of Majesty \*.” The second Proposition is proved from *Acts* v. 3, 4. *But Peter said, Annanias, why hath Satan filled thine Heart to lye to the Holy Ghost, and to keep back Part of the Price of the Lands? While it remained, was it not thine own; And after it was sold, was it not in thine own Power? Why hast thou conceived this Thing in thine Heart? Thou hast not lyed unto Men, but unto God.* But to pursue this Argument a little farther, 'tis necessary, as will appear by-and-by, to lay down these two Assertions; 1. That the Holy Ghost is a Person distinct from the Father and the Son: 2. That he is Very and Eternal God. And, 1. Inasmuch as such Operations are ascribed to the Holy Ghost, as cannot be ascribed but to a Person distinct from the Father and the Son; it follows, that he is a Person distinct from them both. Thus *Rom.* viii. 27. he is said to *make Intercession for the Saints*; and, *John* xiv. 26. *To come, as sent by the Father, in the Name of Christ*; and, xvi. 14. *To take of Christ's, and shew it to others.* We are exhorted by the Apostle, *Eph.* iv. 30. *Not to grieve the Spirit of God*; and Grief is certainly a Personal Action, of which a Quality is not capable. We are assured, *Rom.* viii. 26. that the same *Spirit maketh Intercession for us with Groanings that cannot be uttered*; and as 'tis easy to understand what interceding Persons are, so we have no Apprehension of interceding or groaning Qualities. The Holy Ghost, or Spirit of God, searcheth all Things, yea, even the deep Things of God; and so he

The Holy Ghost proved to be God.

\* *Adver. Praxeam, Cap. 30.*

knoweth all Things, even the Things of God, which can be no Description of the Power of God: He worketh all the Spiritual Gifts, *dividing to every Man severally as he will*, 1 Cor. ii. 10, 11. in which the Operation, Discretion, Distribution, and all these voluntary, are sufficient Demonstrations of a Person. He revealeth the Will of God, and speaketh to the Sons of Men, in the Nature, and after the Manner of a Person; *For the Spirit said unto Peter, Behold three Men seek thee. Arise therefore and get thee down, and go with them, doubting nothing, for I have sent them*, Acts x. 19, 20. And the Holy Ghost said unto the Prophets and Teachers at Antioch, *Separate me Barnabas and Saul for the Work whereunto I have called them*, Acts xiii. 2. But we cannot better understand the Nature of the Holy Ghost, than by the Description given by Christ which sent him: And he said thus to his Disciples, as hath been already hinted, *The Comforter (or the Advocate) which is the Holy Ghost, whom the Father will send in my Name, he shall teach you all Things, he shall testify of me: and ye also shall bear Witness. If I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come he will reprove the World, and he will guide you into all Truth; for he shall not speak of himself, but whatsoever he shall hear, that shall he speak, and he shall shew you Things to come; he shall glorify me, for he shall receive of mine, and shall shew it unto you* \*. All which Words are nothing else but so many Descriptions of a Person, a Person hearing, a Person receiving, a Person testifying, a Person

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*John* xiv. 26. xv. 26, 27. xvi. 7, 8. xiii. 14.

speaking, a Person reproving, a Person instructing. The Adversaries to this Truth acknowledging all these Personal Expressions, answer, That it is ordinary in the Scriptures to find the like Expressions, which are proper unto Persons, given unto those Things which are no Persons: As when the Apostle saith, *Charity suffereth long and is kind, Charity envieth not, Charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no Evil, rejoiceth not in Iniquity, but rejoiceth in the Truth, beareth all Things, believeth all Things, hopeth all Things, endureth all Things,* 1 Cor. xiii. 4, 5, 6, 7. All which Personal Actions are attributed to Charity, which is no Person, as in other Cases it is usual, but belong to that Person which is charitable; because that Person which is so qualified, doth perform those Actions according to, and by Virtue of that Charity which is in him. In the same manner, say they, Personal Actions are attributed to the Holy Ghost, which is no Person, but only the Virtue, Power, and Efficacy of God the Father of our Lord Jesus Christ; because that God the Father is a Person, and doth perform those Personal Actions attributed to the Holy Ghost, by that Virtue, Power, and Efficacy in himself, which is the Holy Ghost: As when we read, *The Spirit said unto Peter, Behold three Men seek thee; arise therefore, and get thee down, and go with them, doubting nothing; for I have sent them:* we must understand, that God the Father was the Person which spake those Words, *who had called Barnabas and Saul, and to whom they were to be separated.* But because God did all this by that Power within him, which is his Spirit, therefore those Words and Actions are



are attributed to the Holy Ghost §. This is the Sum of their Answer, and more than this, I conceive, cannot be said in Answer to that Argument which we urge from those Personal Expressions attributed to the Spirit of God, and, as we believe, as to a Person. But this Answer is most apparently insufficient, as giving no Satisfaction to the Argument; for if all the Personal Actions attributed in the Scriptures to the Spirit, might proceed from the Person of God the Father, according to the Power which is in him, then might this Answer seem satisfactory: But if these Actions be Personal, as they are acknowledged, and cannot be denied; if the same cannot be attributed to the Person of God the Father, whose Spirit it is; if he cannot be said to do that by the Power within him, which is said to be done by the Holy Ghost, then is that Defence not to be defended, then must the Holy Ghost be acknowledged a Person. But I shall clearly prove, that there are several Personal Attributes given in the Sacred Scriptures, expressly to the Holy Ghost, which cannot be ascribed to God the Father; which God the Father, by that Power which is in him, cannot be said to do; and, consequently, cannot be any Ground why those Attributes should be given to the Spirit, if it be not a Person. To make Intercession is a Personal Action, and this Action is attributed to the Spirit of God, because he maketh Intercession for the Saints, according to the Will of God: But to make Intercession, is not an Act which can be attributed to God the Father,

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§ Vide Catech. Racov. & Socini Epistolam 3. ad Petrum Statorium.

neither can he be said to intercede for us according to that Power which is in him; and therefore this can be no *Prosopopæia*, or *feigning of a Person*: The Holy Ghost cannot be said to exercise the Personal Action of Intercession for that Reason, because it is the Spirit of that Person which intercedeth for us. To come unto Men, as being sent unto them, is, as I have said before, a Personal Action; but to come unto Men, as being sent, cannot be ascribed to God the Father, who sendeth, but is never sent, especially in this Particular, in which he is said expressly to send, and that in the Name of the Son: For our Saviour's Words are, *Whom the Father will send in my Name*. When, therefore, the Holy Ghost cometh to the Sons of Men, as sent by the Father in the Name of the Son, and sent by the Son himself; this Personal Action cannot be attributed to the Father, as working by the Power within him, and, consequently, cannot ground a *Prosopopæia*, by which the Virtue or Power of God the Father shall be said to do it. To speak and hear are Personal Actions, and both together attributed to the Spirit, in such a manner as they cannot be ascribed to God the Father, *When he, saith Christ, the Spirit of Truth is come, he will guide you into all Truth; for he shall not speak of himself: but whatsoever he shall hear, that he shall speak, John xvi. 13*. Now to speak, and not of himself, cannot be attributed to God the Father, who doth all Things of himself; to speak what he heareth, and that of the Son; to deliver what he receiveth from another, and to glorify him from whom he receiveth, by receiving from him, as *Christ speaketh of the Holy Ghost, He shall glorify me, for he shall receive of mine, and shew it to you,*



ver. 14. is by no Means applicable to the Father, and, consequently, it cannot be true, that the Holy Ghost is therefore said to do these Personal Actions, because that Person, whose Spirit the Holy Ghost is, doth those Actions, by, and according to his own Power, which is the Holy Ghost. It remaineth therefore, That the Answer given by the Adversaries of this Truth, is apparently insufficient; and, consequently, that our Argument, drawn from the Personal Actions attributed in the Scriptures to the Spirit, is found and valid. I thought this Discourse had fully destroyed the *Socinian Propopæia*; and, indeed, as they ordinarily propound their Answer, it is abundantly refuted: But I find, the Subtlety of *Socinus* prepared another Explication of the *Propopæia*, to supply the Room where he foresaw the other would not serve. Which double Figure he groundeth upon this Distinction; The Spirit, that is, the Power of God, saith he, may be considered either as a Propriety and Power in God, or as the Things on which it worketh are affected with it. If it be considered in the first Notion, then if any Personal Attribute be given to the Spirit, the Spirit is there taken for God, and by the Spirit God is signified: If it be considered in the second Notion, then if any Personal Attribute be given to the Spirit, the Spirit is there taken for that Man in which it worketh; and that Man affected with it, is called the Spirit of God †. So that now we must not only shew, that such Things as are attributed to the Holy Ghost, cannot be spoken of the Father; but we must alio prove, that they cannot be attributed unto

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† *F. Socin. in Resp. ad Wiek. cap. 10.*

Man, in whom the Spirit worketh from the Father: And this also will be very easily and evidently proved. The Holy Ghost is said to come unto the Apostles, as sent by the Father and the Son; and to come as so sent, is a Personal Action, which we have already shewed cannot be the Action of the Father, who sent the Spirit; and it is as certain, that it cannot be the Action of an Apostle who was affected with the Spirit which was sent, except we can say, that the Father and the Son did come unto St. Peter; and St. Peter being sent by the Father and the Son, did come unto St. Peter. Again, our Saviour speaking of the Holy Ghost, saith, *He shall receive of mine*; therefore the Holy Ghost in that Place is not taken for the Father; and shew it unto you, therefore he is not taken for an Apostle: In that he *receiveth*, the first *Socinian Profopopaxia* is improper; in that he *sheweth* to the Apostle, the second is absurd. The Holy Ghost then is described as a Person distinct from the Person of the Father, whose Power he is; and distinct from the Person of the Apostle, in whom he worketh; and, consequently, neither of the *Socinian* Figures can evacuate or enervate the Doctrine of his proper and peculiar Personality. Secondly, For those Attributes or Expressions used of the Holy Ghost in the Sacred Scriptures, and pretended to be repugnant to the Nature of a Person; either they are not so repugnant, or if they be, they belong unto the Spirit, as it signifieth not the Person, but the Gifts or Effects of the Spirit. They tell us, that the Spirit is given, and that sometimes in Measure, sometimes without Measure; that the Spirit is poured out, and that Men drink of it, and are filled with it; that it is doubled and distributed, and something is taken from it; and that sometimes

it is extinguished : And from hence they gather, That the Holy Ghost is not a Person, because these Expressions are inconsistent with Personality \*. But a satisfactory Answer is easily returned to this Objection. 'Tis true, that God is said to have given the Holy Ghost to them that obey him † ; but it is as true that a Person may be given, so we read, *Isaiab ix. 6. Unto us a Son is given* ; and we are assured, That God so loved the World that he gave his only begotten Son, and certainly the Son of God is a Person. And if all the rest of the Expressions be such as they pretend, that is, not proper to a Person, yet do they no way prejudice the Truth of our Assertion, because we acknowledge the Effects and Operations of the Spirit, to have in the Scriptures the Name of the Spirit, who is the Cause of those Operations. And since to that Spirit, as the Cause, we have already shewn those Attributes to be given, which can agree to nothing but a Person ; we therefore conclude, against the *Socinians* and the *Jews*, that the Holy Ghost is not an Energy, Operation, Quality, or Power, but a Person, a Spiritual and Intellectual Subsistence.

ANOTHER Argument, and, I think no contemptible one, to prove the Personality of the Holy Ghost, is, that he is clearly and formally opposed to those Evil Spirits, which are, and must be acknowledged Persons of a Spiritual and Intellectual Subsistence. Thus 1 *Sam. xvi. 14.* 'Tis said, That *the Spirit of the Lord de-*

\* *Catech. Racov. c. 6. Quest. 12.*

† *Acts v. 32.*

parted from Saul, and an Evil Spirit from the Lord troubled him. Now, what those Evil Spirits from the Lord were, is apparent from the sad Example of *Abab*, concerning whom we read, 2 Chron. xviii. 20, 21. That there came out a Spirit and stood before the Lord, and said, I will intice him; and the Lord said unto him, Wherewith? And he said, I will go out and be a lying Spirit in the Mouth of all his Prophets, and the Lord said, Thou shalt intice him, and thou shalt also prevail; go out and do even so. From whence it is evident, that the Evil Spirits from God were certain Persons, even bad Angels, to which the one good Spirit, as a Person, is opposed, departing from him to whom the other cometh. And, 2. Inasmuch as those Things are ascribed to him which cannot be ascribed to any other but God: As to have the Bodies of the Faithful for his Temples, as 1 Cor. iii. 16, 17. Know ye not, that ye are the Temple of God, and that the Sprit of God dwelleth in you? If any Man defile the Temple of God, him shall God destroy; for the Temple of God is Holy, which Temple are ye. And again, vi. 19. What, know ye not that your Body is the Temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? And to have the whole Church dedicated to him, as well as to the Father and Son, as our Blessed Lord ordered that it should, Mat. xxviii. 19. Go ye therefore and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost. To be joined with God the Father and Son in religious Oaths, and in Invocations for Grace and Peace, 2 Cor. xiii. 14. The Grace of our Lord Jesus Christ, and the Love of God, and the Communion of the Holy Ghost be with you all, Amen.

And

And Rom. ix. 1. *I say the Truth in Christ, I lye not, my Conscience also bearing me Witness in the Holy Ghost.* In the same common Operations, 1 Cor. xii. 4, 5, 6, 7, &c. in the same authoritative Mission and Vocation of Persons into the Ministry, *Acts* xiii. 2. to be joined with the Father in the same common Mission of the Son himself, *Isaiab* xlvi. 16. Inasmuch as he is described in Scripture, as the immediate Author and Worker of Miracles, *Acts* ii. 4.; and even of those done by our Lord himself, *Mat.* xii. 18.; the Conductor of Jesus Christ in his Human Capacity, during his State of Humiliation here upon Earth, *Mat.* xii. 18. *Luke* iv. 1.; the Inspirer of the Prophets and Apostles, 2 *Pet.* i. 21.; the Searcher of all Hearts, and the Comforter of good Christians in Difficulties, 1 *Cor.* ii. 10, 11. and *John* xiv. 26. Inasmuch as the Creation of the World is ascribed to him, *Gen.* i. 2. *Job* xxxiii. 4. *Psalms* xxxiii. 6. And lastly, since he is expressly stiled the Lord (or *Jehovah* \*) and God §, and Lord of Hosts †; it follows, that he is Very and Eternal God, equal to the Father and Son; and, together with them, to be adored and prayed to. For these Reasons, *Justin Martyr* places the Son of God in the second Rank of Order, and the Spirit of Prophecy in the Third, because, saith he, we worship him with the Word ||. *Irenæus* tells us, that the Church, which was planted by the Apostles, and their Disciples, throughout the

\* Compare *Exod.* xxxiv. 34. with 2 *Cor.* iii. 17.

† *Acts* v. 3, 4.

§ Compare *Isaiab* vi. with *Acts* xxviii. 25, 26.

|| *Apol.* I. C. XVI.

## ARTICLE V.

whole World, received this Faith which is in one Jesus Christ, who was incarnate for our Salvation, and in the Holy Ghost, who spake by the Prophets, &c. \*. And §, That he, meaning God the Father, is ministred unto in every Thing by his Offspring and Resemblance; that is, by the Son and Holy Ghost, his Word and Wisdom, whom all Angels serve and are subject unto. And ‡, That because Wisdom, which is the Holy Ghost, was with God before the Creation of all Things; therefore he saith, by *Solomon*, That by Wisdom God laid the Foundations of the Earth. And || he saith, Now we receive some Portion of his Spirit for our Perfection, and to prepare us for a State of Incorruption, accustoming ourselves, by little and little, to receive God, and carry him about us. And *S. Cyprian* †, hath these Words: “ If  
 “ he be become the Temple of God, I would  
 “ fain know of what God? Of him who is our  
 “ Creator? That cannot be said of one who  
 “ never believed in him. Is he become the  
 “ Temple of Christ? This cannot be said of  
 “ one who denies Christ to be God. If it be  
 “ said he is the Temple of the Holy Ghost,  
 “ since these Three are One, how is it possible  
 “ for the Holy Ghost to be reconciled to that  
 “ Man who is an Enemy to the Father and the  
 “ Son?” The most famous Opposer of the  
 Godhead of the Holy Ghost, was *Macedonius*,  
 Patriarch of *Constantinople*. The Herefy he

Herefy of the  
 Macedonians.

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\* *Adver. Her.* Lib. I. C. II.

§ Lib. IV. C. XVII.

‡ Lib. IV. C. XXXVII.

|| Lib. V. C. VIII.

† *Epist.* 73.

espoused,



espoused, was called the Heresy of the *Pneumatomachi*, or Fighters against the Spirit: It consisted in denying the Divinity of the Holy Ghost, and asserting that he is only a created Energy or Power, attending upon, and ministering unto the Son. In order to destroy this Heresy, the first Council of *Constantinople*, to these Words in the *Nicene Creed*, 'Εἰς τὸ Πνεῦμα τὸ ἅγιον, *In the Holy Ghost*, added, Τὸ Κύριον τὸ Ζωοποιόν, τὸ ἐκ τοῦ πατρὸς ἐκπορευόμενον, τὸ σὺν πατρὶ καὶ υἱῷ συμπροσκυνούμενον καὶ συνδοξαζόμενον, τὸ λαλῆσαν διὰ τῶν προφητῶν. *The Lord and Giver of Life, who proceedeth from the Father, who with the Father and Son together is worshipped and glorified, who spake by the Prophets.*

ONE of the most celebrated Champions of the *Arian* Heresy, and his Disciples, have been very busy in endeavouring to deprive the Holy Ghost of the Worship and Glory so long paid him in all Churches of the Saints throughout the World. They want to have a Reformation (as they express themselves) of our Doxology; and I cannot but wonder, that they do not desire an Alteration in the Form of Baptism, and that they never thought of asserting stiffly, that this Form, together with the famous Apostolical Benediction, 2 *Cor.* xiii. 14. have been corrupted by *Athanasius* and his Followers. But let me expostulate with them a little further, and ask them why they never make him the direct Object of any Doxology at all? If he be God, if he bestows upon us all other Gifts and Graces, by which we are enabled to do any Service to God; and if he be invoked, or called upon, in order thereunto, by *St. Paul* himself, as hath been shewn already, all Acts of Adoration

tion are due to him: And to argue with them upon their own Principles, I may say, they especially should not deny this to him; because in the Doxologies which they quote, they allow this Act of *Divine Worship* to be paid to *Christ*, though they make him but a *Creature*; which, if but a *Creature*, ought not to be paid to him §. There can be no doubt, but that the Doxologies in the Scripture may be piously used by any good Christian; God forbid that they should be called *Arian*: But if they, who deny the Divinity of the Lord Jesus Christ, and of the Holy Ghost, use these Doxologies in Opposition to the Divinity of Christ, and the Holy Ghost, and as a Declaration of their Denial of it, then they are *Arians*, or something (I know not what, for they call both *Arians* and *Athanasians* Heretick) which is *not Christian*, by wresting and abusing those Scriptures, to a Purpose very different from the Doctrine therein expressly asserted and delivered to us. The Devil quoted to our Saviour the Scripture exactly in Syllables, but in the Application and Use he made of it, he was still a Devil, a Tempter, and a Liar, as much as *from the Beginning*.

THE Reader will doubtless observe, That I have dropt one Argument, which, I believe, all Writers before me have constantly urged, to prove either the Personality or Divinity of the Holy Ghost, or both. I have been far from overlooking it; but, as my Comfort is, that we have no need of it, so I cannot but say, that the Answer which is, and may be given to it, appears to me very full and sufficient, so that it

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§. See Mr. *Whiston's* Letter to the Bishop of *London*.

would be downright Obstinacy in me to dispute against it; and, therefore, I have chosen to insist on those only, against which I verily believed no fair reasonable Objection could be brought \*.

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\* See Homily on *Whitsunday*, Part I. *Pearson* on the Creed, Art. VIII. *Scott's Christian Life*, Part II. Chap. VII. §. 1. *Nelson's Festivals*, *Trinity-Sunday*, *Prideaux Fasc.* Lord *Nottingham's* Answer to Mr. *Whiston*, p. 72. Dr. *Waterland's* Sermons, p. 191, &c.





## ARTICLE VI.

*Of the Sufficiency of the Holy Scriptures for Salvation.*

ARTICLE VI.

Holy Scripture containeth all Things necessary to Salvation: So that whatsoever is not read therein, nor may be proved thereby, is not to be required of any Man, that it should be believed as an Article of the Faith, or be thought requisite or necessary to Salvation. In the Name of the Holy Scripture we do understand those Canonical Books of the Old and New Testament, of whose authority was never any Doubt in the Church.

¶ Of the Names and Number of the Canonical Books.

Genesis,  
 Exodus,  
 Leviticus,  
 Numeri,  
 Deuteronomium,  
 Joshue,  
 Judges,  
 Ruth,

First



First Book of Samuel,  
Second Book of Samuel,  
First Book of Kings,  
Second Book of Kings,  
First Book of Chronicles,  
Second Book of Chronicles,  
First Book of Esdras,  
Second Book of Esdras,  
The Book of Hester,  
The Book of Job,  
The Psalms,  
The Proverbs,  
Ecclesiastes, or Preacher,  
Cantica, or Songs of Solomon.  
Four Prophets the Greater,  
Twelve Prophets the Less.

and the other Books (as Hierome saith) the Church doth read for Example of Life, and Instruction of Manners; but yet doth it not apply them to establish any Doctrine: such are these following;

Third Book of Esdras,  
Fourth Book of Esdras,  
The Book of Tobias,  
The Book of Judith,  
The rest of the Book of Hester,  
The Book of Wisdom,  
Jesus the Son of Sirach,  
Baruch the Prophet,  
The Song of the Three Children,  
The Story of Susanna,  
Of Bell and the Dragon,  
The Prayer of Manasses,  
The First Book of Maccabees,  
The Second Book of Maccabees.

all the Books of the New Testament, as they are commonly received, we do receive, and account them Canonical.

The EXPOSITION.



*The Sufficiency of the Scriptures.* FROM a Child, saith St. Paul to Timothy, thou hast known the Holy Scriptures, which are able to make thee wise unto Salvation, thro' Faith which is in Christ Jesus, 2 Tim. iii. 15. And in the two following Verses, All Scripture is given by Inspiration of God, and is profitable for Doctrine, for Reproof, for Correction, for Instruction in Righteousness: That the Man of God may be perfect, thoroughly furnished unto all good Works. The Gospel, saith S. Ignatius, is the Perfection of Uncorruptness §. And Tertullian † hath these Words: We have no need of being curious since the Coming of Christ Jesus, or of being inquisitive since the Gospel; since we believe it, we want nothing to be believed further. From whence is that Tradition, saith S. Cyprian? Does it come recommended by the Authority of our Lord and his Gospel, or from the Commands and Epistles of his Apostles? For God testifies that we are to do those Things that are written\*.

THE Scriptures, saith Irenæus, are indeed perfect, as they are dictated by the Word of God, and his Spirit ||. And again †, We who

§ Epist. ad Philadel.

† De Præscript. adver. Hær. C. XVIII.

\* Epist. 74.

|| Lib. II. C. XLVII.

† Lib. IV. C. LXIX.

follow the one true God alone as our Teacher, and having his Words for the Rule of Truth, always say the same Things concerning them.

FOR indeed the Scripture contains every thing that relates either to Faith or Practice, beyond which it hath pleased God to require nothing of us. Nothing short of this can possibly be concluded from the Places of Scripture before-mentioned. That which makes us wise unto Salvation, makes us as wise as we need to be, and that which even perfects a Pastor, who is to instruct his People, hath no Deficiency in it. And they who are for imposing any thing as an Article of Faith, or as necessary to Salvation, which is not to be read in the Scriptures, or cannot be fairly proved from them, are sufficiently confuted by our blessed Saviour's Words, *Matth. xv. 9. But in vain do they worship me, teaching for Doctrines the Commandments of Men.* And in the Words of *Tertullian\**, Let *Hermogenes* shew, saith he, that 'tis written : If it be not written, let him take Care of that Woe which is pronounced against all those who either add to, or take from. For since it belongs to God to fix the Conditions of Salvation, in whose Power alone it is to confer it, 'tis no Business of Man's to command or teach other Things as necessary to Salvation, besides those which God hath taught and commanded in the Scriptures, and which he himself hath declared to be sufficient to answer the great End to be obtained by them, the Salvation of our Souls.

*Nothing to be imposed as an Article of Faith, or necessary to Salvation, which cannot be proved from Scripture.*

\* *Adver. Hermogen. c. 23.*

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How plain soever this Reasoning may appear to an unprejudic'd Reader, because the Proof of it lies in so short a Compass, and is withal so very full and convincing, yet it is so furiously attack'd from several Quarters, that it will be necessary to consider the Arguments which are brought against it by *Infidels*, by *those of the Church of Rome*, and by *the Sectaries*. And first, though it be certain that the Sufficiency of the Scripture, as a Rule of Faith and Manners, is hardly Matter of Controversy betwixt us and *Infidels*, inasmuch as they do not reject the Scripture, because it teaches too little, but rather because it teaches too much; because it teaches Doctrines above their Reason, and commands such Duties as they do not like to practise; and if it taught less than it does, they would be more ready to own its Divine Authority; yet 'tis as certain, that, in order to unsettle the Belief of others, they do not stick to argue against the Christian Religion from this Topick, and to affirm, That the Books of Holy Scripture, which are now received, do not contain the whole Will of God. For there were, say they, in former Times, several other Gospels and Epistles, and other Tracts, designed to instruct Men in the Christian Religion, which were written by the Apostles, or other inspired Men, and which were constantly of the same Authority in themselves, with those which are now received into the Canon, of which, nevertheless, we have nothing now left, but the Names and Titles, or some imperfect and uncertain Fragments; so that it may well be doubted, whether those few Books, which are now remaining, are sufficient to instruct us in all necessary Points of Knowledge



ledge and Practice. And of this Matter of Fact, there is, they say, some Evidence even from the Scripture itself : For St. *Luke*, in the Beginning of his Gospel, takes Notice, that many before him had *taken in hand to set forth a Declaration of those Things which were surely believed among Christians* ; that is, had written and published Narratives of the Life, Actions, Miracles, Preaching, Death, and Resurrection of our Saviour ! But there are no Histories of this kind, no Gospels now extant, that were written before St. *Luke's*, except only St. *Matthew's* and St. *Mark's* ; and if there had been no more extant at that Time, it would have been very improper, they say, for the Evangelist to have said, that many had written upon this Subject, when he spake only of those Two. And that there was Matter enough for several such Narratives, (so that though they were very different Gospels, they might, nevertheless, all be true) we are told by St. *John*, who wrote his Gospel the last of the Four Evangelists, *John* xx. 30. *Many other Signs truly did Jesus in the Presence of his Disciples, which are not written in this Book* ; and again, *Chap. xxi. ver. 25. There are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the World itself could not contain the Books that should be written.*

Now, if it be true, that there were several other Books formerly extant, but which are now lost, that were written by the Apostles or other inspir'd Men, and consequently by Divine Inspiration ; either these were needless when written, (and it is unreasonable to suppose that any Book, written by Divine Inspiration, was needless) or else the Loss of these

Books,

## ARTICLE VI.

Books is a Loss to Religion ; and we cannot be well assured, that those which we have now remaining do sufficiently instruct us in all Points of Christian Faith and Practice. But admit the Truth of this Matter of Fact, *viz.* That more Books were written by the Apostles, or inspired Men, than are now extant, which I will not now dispute, because I think it needless ; because I think it may be granted without any Prejudice to the Christian Cause ; although there be none, or at most but very slender Evidence of it ; nay, admit more than is upon any good Grounds alledged, *viz.* Not only that several ; but that every one of the Apostles and immediate Disciples of Christ, every one that had heard him preach, and had been a Witness of his Life and Miracles, and Resurrection, and had received the miraculous Gifts of the Holy Ghost, did write a distinct Gospel, giving an Account of some of the most remarkable Passages of our Saviour's Life, which he had been a Witness of ; and did likewise, as he had Occasion, write Epistles or other Tracts for the Use and Instruction of the Christian Church ; every one of all which Books, if they were now extant, and as well attested as the Books of the New Testament are, would be of equal Authority with them, because dictated by the same Spirit, by which all the Apostles were led into all Truth, and had all Things that Jesus had spoken brought to their Remembrance ; yet, I say, it would by no Means follow from hence, either that those Books which are now lost (if indeed there are any lost that were written by the Apostles) were needless when they were written, or that those which do now remain are not sufficient. And a very little Consideration of the State of Things as it was then,

then, and as it is now, will make this which I have said very plain.

FOR the Case then was thus: The Gospel of Christ was to be preached to the whole World by a few Persons, who had been Eye-Witnesses of his Miracles, and were enabled by the Power of the Holy Ghost, to confirm their Testimony of him, by doing the like Miracles themselves; and that this great Work might be accomplished within the Term of their Life, it was necessary that they should quickly disperse themselves into all Parts of the World, one going this Way and another that, according as they had agreed among themselves, or were directed by the Spirit; and in this Division of Countries, every one had a large Province assigned to him, so that having much Work to do in a little Time, he could not well stay long in one Place; and upon this Account it might be very proper for him, after he had preach'd the Gospel in one City, and made a good Number of Converts, and ordained Elders, and established a Christian Church there, when he went thence, to leave behind him in Writing the Sum of what he had before preach'd among them, for the Help of their Memories, for the Direction of their Pastors, and to prevent any Misrepresentation that might afterwards be made of his Doctrine by ignorant or designing Men; and after he was gone from thence, he might have frequent Occasion to send them Letters, either to confirm them in their Faith, or to caution them against some Errors which he had heard were springing up among them, or to correct some Fault in their Discipline or Manners. By this Means, I say, it might well enough be, (tho' there be no Evidence that it was so) that in  
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## ARTICLE VI.

the first Age of Christianity, there might be, besides occasional Letters, as many distinct Gospels as there were Apostles; every one writing a Gospel for the proper Use of those Churches which he himself had planted, and in the Language that was best known to them. And this, if it was done, might be no more than might then be necessary, when it was not so easy as it is now, (since the Increase of Commerce and Navigation, and the Invention of Printing,) to communicate and disperse the Books that are published in one Country, to other Countries that are far distant. Besides, if this could have been done then, it can't well be supposed, that a Gospel written by any other of the Apostles, who had never been in that Province or Division, and of whom they had never heard, perhaps, more than only his Name, should be at first of so great Authority to them, as a Gospel written by that very Apostle, by whose Ministry they had been converted, and of whose Miracles they themselves had been Witnesses. Thus it might be, (and if it was so, it might be agreeable to the Divine Wisdom and Goodness so to order it) that before those Books of the New Testament, which we now have, could be well dispersed, and upon good Attestation received in all Christian Countries, some particular Churches, and especially those most remote from *Judea*, should have for their present Use, other Books written by some other of the Apostles, containing the same Form of sound Words; and relating the same Things concerning the Life and Doctrine of our Saviour that these do. And that some of those many Books which might be written by the Apostles, or other Inspired Men upon this Subject, should be lost, is no Marvel at all:

all: 'Tis rather a Wonder, (considering the Poverty of the first Christians, and the constant Persecutions they were then under, and the many Revolutions of Government that have been in *Christendom* since that Time,) that so many as we have now left could be preserved for so many Ages before Printing was invented. And those were, of all, the most likely to be lost, which were published in rude and barbarous Countries, and which were written in some Language that was peculiar to one Nation only: And those the most easy, and consequently the most probable to be preserved, which were published in the learned Part of the World, and written in the most learned Language then in Use. But although a greater Number of inspired Books, than are now extant, might be necessary in the first Age of Christianity; before the Christian Churches then planted in all Countries of the then known World, could have Communication with one another; it cannot be argued from hence, that those Books which we have now remaining, are not sufficient for the present Time, and for all the Time that hath passed since the other Books were lost; but rather, it may very reasonably be presumed, that there was nothing more for Substance in those Books, which are supposed to be lost, than there is in those which are now remaining; so that the Loss of them may be no real Loss or Detriment to Religion, and those which remain and are now received in all Christian Churches, may be abundantly sufficient to instruct us in all Points of Christian Faith and Practice. And there is indeed no Reason to think they are not, seeing some of those single Books which we have now, were written for this very Purpose, were designed as Compendiums

of the whole Christian Institution : For St. *Luke* wrote his Gospel, *That Theophilus might know the Certainty of those Things wherein he had been instructed ; Luke i. 4.* And if this was the Evangelist's Design, it can't be supposed but that he thought he had put into his Gospel whatever was necessary, or very material : And St. *John* in the same Place where he acknowledges that he had omitted the Relation of many Things which Jesus did, says, *John xx. 30, 31.* That he had written the Things contained in his Gospel, *That Men might believe that Jesus is the Christ, the Son of God, and that believing they might have Life through his Name :* By which it appears, that he thought he himself had written enough in his Gospel to persuade Men to believe in Christ, and to direct them in the Way to Eternal Life. There being, therefore, in those Books of the New Testament, which we now have several Abridgments of, the whole Christian Doctrine, it cannot, with any Reason, be pretended, that all these Books together, are not sufficient fully to instruct us therein.

BESIDES ; The Gospel of Christ that was preached, suppose by St. *Thomas* in *India*, or by St. *Simon* in *Africa*, or by any other of the Apostles in Countries remote from *Judea*, or without the Bounds of the *Roman* Empire, was undoubtedly the same Gospel that was preached by St. *Peter* and St. *Paul*, or those other of the Apostles whose Books are now extant, and received by the Catholick Church ; for they were all taught by the same Master, the same Lord Jesus Christ ; and were all enlightened by the same Holy Ghost : So that if any of them did, (as 'tis reported they did) write any Gospels for  
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the present Use of those particular Churches which they had planted; though they might be somewhat different from any of the Four Gospels, in Expression, or perhaps in the Relation of some particular Passages of our Saviour's Life, which our Evangelists have omitted; (just as the Four Gospels which we now have, do differ from one another,) yet for Substance they must needs have been the same with these, and with one another, if indeed they were all true Relations of the Matters of which the Authors thereof had been Witnesses; so that if we had them all now, they could all together teach us no other Doctrines than are taught in the Books of the New Testament.

NEVERTHELESS, I do not deny but that if we had more Books of this kind than we have; that if we had all the Books that were written by the Apostles, or their immediate Successors, who had been taught by them, they might be of very good Use to us, to help us to understand more readily and easily, those Books which we have, (as now we receive from some Portions of Holy Scripture, great Light to help us to understand, and to put a right Interpretation upon others;) but, perhaps, it was for this very Reason that the Providence of God did order no more to be written, than were written, or hath suffer'd those to be lost that are supposed to be lost, that it might cost us some Pains and Study to understand our Religion; that so our Knowledge as well as our Practice, being in some measure the Fruit of our own Industry, might be a proper Subject of Reward. In short, that there were more Books in the first Age of Christianity, written by Apostles or other inspired Men, than are now  
I 2 extant,

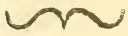
extant, or than if extant, can be well proved to be of their Writing, is a Point which I believe cannot be now, upon any certain Evidence, either affirmed or denied: But if it be granted, I say, however, there is no Reason to infer from thence, that those which we now have are not sufficient. For if there be a God and a Providence, and if there be any Truth in the Scripture Declarations of the Love of God to Mankind, and that *he would have all Men to be saved, and to come to the Knowledge of the Truth*, most certainly, the necessary Means of Mens Salvation is a proper Subject of the Divine Care: And if so, it can't be thought but that the same good Providence which (as is now supposed) took Care for the Writing of more Books, when more might be necessary, has likewise taken Care for the Preservation of so many of these Books as are now sufficient. Or if the Men we are now arguing with, will not grant that there is such a particular Providence of God; yet if they will but allow that God is just, that he is not a hard Master, expecting *to reap where he hath not sown*, I think they must allow, that all Things necessary to our Salvation, not knowable by Reason, are taught in the Books of Holy Scripture which we now have, because there are no other Books extant which we have Reason to receive and accept as Divine Revelation. Or if they deny this, it will lie upon them to produce those other Books which we ought to receive besides these, and to give good Evidence to the World of their Divine Authority: Which when they have done; or if they shall but only shew that there is as good Reason to receive them as these; we must own ourselves to blame, if we shall not then take them also into the Canon of Scripture. But



'till that shall be done, what hath been already said is enough to shew, that their Objection against the Scripture's being a compleat Rule both of Faith and Manners, is cavilling, trifling, and groundless.

I AM now to consider the Arguments which are brought against us by those of the Church of *Rome*, who deny the Sufficiency of the Scripture, for no other Reason than because they are resolved to maintain some gainful Doctrines and Practices of their own Church, which they are sensible have no Warrant from Scripture, and so can be maintained no other Way, but by affirming, that they have been delivered down to them by *Tradition*, and that *unwritten Tradition* is a necessary Supplement to the *written Word*, and of equal Authority with it. 'Tis very certain that the Word of God is of equal Authority and Efficacy, which Way soever it be delivered: The Sermons of the Apostles were every jot as *divine* and *powerful* out of their *Mouths*, as they are now in their *Story*. All the Advantage, therefore, that the written Word can pretend to, is in order to its Perpetuity, as it is a securer Way of Derivation to Posterity, than that of Oral Tradition. To evince that it is so, I shall first weigh the rational Probabilities on either Side; secondly, I shall consider to which God himself appears in Scripture to give the Deference.

FOR the first of these I shall propose this Consideration; that the Bible, being writ for the universal Use of the Faithful, 'twas as universally dispers'd amongst them: The *Jews* had the Law not only in their Synagogues, but in their private Houses, and as soon as the Evangelical


 gelical Books were writ, they were scatter'd into all Places where the Christian Faith had obtained. Now, when there was such a vast Multitude of Copies, and those so rever'd by the Possessors, that they thought it the highest Pitch of Sacrilege to expose them, it must surely be next to impossible, entirely to suppress that Book. Besides, it could never be attempted but by some eminent Violence, as it was by the Heathen Persecutors; which, according to the common Effect of Opposition, served to enhance the Christians Value of the Bible; and consequently, when the Storm was past, to excite their Diligence for recruiting the Number: So that unless in After-Ages, all the Christians in the World should at once make a voluntary Defection, and conspire to root out their own Religion, the Scriptures could not be utterly extinguished. And that which secures it from total Suppression, does in a great Degree do so from Corruption and Falsification. For whilst so many genuine Copies are extant in all Parts of the World, to be appealed to, it would be a very difficult Matter to impose a spurious one; especially if the Change were so material as to awaken Mens Jealousies: And it must be only in a Place and Age of gross Ignorance, that any can be daring enough to attempt it. And if it should happen to succeed in such a particular Church, yet what is that to the Universal? And to think to have the Forgery admitted there, is (as a learned Man says) *like attempting to poison the Sea*. On the other Side, Oral Tradition seems most liable to Hazards, Error may there insinuate itself much more insensibly. And though there be no universal Conspiracy to admit it at first; yet, like a small Eruption of Waters, it widens its own

Passage,

Passage, 'till it cause an Inundation. There is no Impression so deep, but Time and intervening Accidents may wear out of Mens Minds ; especially where the Notions are many, and are founded not in Nature, but positive Institution, as a great Part of the Christian Religion is. And when we consider the various Tempers of Men, 'twill not be strange that succeeding Ages will not always be determined by the Traditions of the former. Some are pragmatistical, and think themselves fitter to prescribe to the Belief of their Posterity, than to follow that of their Ancestors. Some have Interests and Designs which will be better served by new Tenets ; and some are ignorant and mistaking, and may unawares corrupt the Doctrine they should barely deliver : And of this last Sort we may guess there may be many, since it falls commonly to the Mother's Lot to imbue Children with the first Rudiments.

Now, in all these Cases, how possible is it that primitive Tradition may be either lost or adulterated ? And consequently, and in Proportion to that Possibility, our Confidence of it must be staggered. I am sure, according to the common Estimate in Seculars, it must be so. For I appeal to any Man, whether he be not apter to credit a Relation which comes from an Eye-witness than at the Third or Fourth, much more at the Hundredth Rebound, as in this Case. And daily Experience tells us, that a true and probable Story, by passing through many Hands, often grows to an improbable Lye. This Man thinks he could add one becoming Circumstance, that Man another ; and whilst most Men take the Liberty to do so, the Relation grows as monstrous as such a Heap of

incoherent Fancies can make it. If to this it be said, that this happens only in trivial secular Matters, but that in the weighty Concern of Religion, Mankind is certainly more serious and sincere; I answer, that 'tis very improbable that they are; since 'tis obvious in the common Practice of the World, that the Interests of Religion are postponed to every little worldly Concern. And therefore when a temporal Advantage requires the bending and warping of Religion, there will never be wanting some that will attempt it. Besides, there is still left in human Nature so much of the Venom of the Serpent's first Temptation, that though Men cannot be as God, yet they love to be prescribing to him, and to be their own Assessors as to that Worship and Homage they are to pay him. But above all, 'tis considerable, that in this Case Satan hath a more peculiar Concern, and can serve himself more by a Falsification here, than in temporal Affairs. For if he can but corrupt Religion, it ceases to be his Enemy, and becomes one of his most useful Engines; as sufficiently appeared in the Rites of the Heathen Worship. We have therefore no Cause to think this an exempt Case, but to presume it may be influenced by the same Pravity of human Nature, which prevails in others; and consequently are obliged to bless God that he hath not left our Spiritual Concerns to such Hazards, but hath lodg'd them in a more secure Repository, the written Word. But I foresee 'twill be objected, that whilst I thus disparage Tradition, I do virtually invalidate the Scripture itself, which comes to us upon its Credit. To this I answer, first, That since God hath withdrawn immediate Revelation from the World, Tradition is the only Means to convey

to us the first Notice that this Book is the Word of God : And it being the only Means he affords, we have all Reason to depend upon his Goodness, that he will not suffer that to be evacuated to us : And that how liable soever Tradition may be to err, yet that it shall not actually err in this Particular. But, in the second Place, this Tradition seems not so liable to Falsification as others: it is so very short and simple a Proposition ; *such and such Writings are the Word of God* ; that there is no great Room for Sophistry or Mistake to pervert the Sense : The only possible Deception must be to change the Subject, and obtrude supposititious Writings in the Room of the true, under the Title of *the Word of God*. But this hath already appeared to be impracticable, because of the Multitude of Copies which were dispers'd in the World ; by which such an Attempt would soon have been detected. There appears, therefore, more Reason as well as more Necessity, to rely upon Tradition in this, than in most other Particulars. Neither yet do I so far decry Oral Tradition, as to conclude it impossible it should derive any Truth to Posterity. I only look on it as more casual, and consequently a less fit Conveyance of the most important and necessary Truths than the written Word ; in which I conceive myself justified by the common Sense of Mankind, who use to commit those Things to Writing, which they are most solicitous to derive to Posterity. Does any Nation trust their Fundamental Laws only to the Memory of the present Age, and take no other Course to transmit them to the Future ? Does any Man purchase an Estate, and leave no Way for his Children to lay Claim to it, but the Tradition the present Witnesses shall

shall leave of it? Nay, does any considering Man ordinarily make any important Contract or Bargain without putting the Articles in Writing? And whence is all this Caution, but from an universal Consent, that Writing is the surest Way of Transmitting? But we have yet a higher Appeal in this Matter, than to the Suffrage of Men: God himself seems to have determined it; and what his Decision is, 'tis our next Business to enquire.

AND first, he hath given the most real and comprehensive Attestation to this Way of *Writing*, by having himself chose it. For he is too wise to be mistaken in his Estimate of Better and Worse, and too kind to chuse the Worst for us; and yet he hath chosen to communicate himself to the latter Ages of the World by *Writing*; and hath summ'd up all the Eternal Concerns of Mankind in the sacred Scriptures, and left those sacred Records by which we are to be both informed and governed; which if Oral Tradition would infallibly have done, had been utterly needless: And God, sure, is not so prodigal of his Spirit, as to inspire the Authors of Scripture to write that, whose Use was superseded by a former more certain Expedient. Nay, under the *Mosaick* Oeconomy, when he made Use of other Ways of Revealing himself, yet to perpetuate the Memory even of those Revelations, he chose to have them written. At the Delivery of the Law, God spake *vivâ Voce*, by *Word of Mouth*, and with that Pomp of dreadful Solemnity, as certainly was apt to make the deepest Impressions; yet God foresaw, that through every succeeding Age that Stamp would grow more dim, and in a long Revolution might at last be extinct. And therefore,

fore, how warm soever the *Israelites* Apprehensions then were, he would not trust to them for the perpetuating his Law, but committed it to Writing, *Exod.* xxxi. 18. Nay, wrote it twice himself.

YET farther, even the Ceremonial Law, though not intended to be of perpetual Obligation, was not yet referred to the Traditionary Way, but was wrote by *Moses*, and deposited with the Priests, *Deut.* xxxi. 9. And what happened afterwards, shewed that this was no needless Caution; for when, under *Manasses*, Idolatry had prevailed in *Jerusalem*, it was not by any dormant Tradition, but by the Book of the Law found in the Temple, that *Josiah* was both excited to reform Religion, and instructed how to do it, *2 Kings* xxii. 10. And, had not that, or some other Copy been produced, they had been much in the Dark as to the Particulars of their Reformation; which, that they had not been conveyed by Tradition, appears by the sudden Startling of the King upon the Reading of the Law; which could not have been, had he been before possessed with the Contents of it. In like manner we find in *Nehemiah*, that the Observation of the Feast of Tabernacles was recovered by consulting the Law; the Tradition whereof was wholly worn out, or else it had been impossible that it could for so long a Time have been intermitted, *Neb.* viii. 18. And yet Mens Memories are commonly more retentive of an external, visible Rite, than they are of speculative Propositions, or Moral Precepts. These Instances shew how fallible an Expedient mere Oral Tradition is for Transmission to Posterity: But admit no such Instance could be given; 'tis Argument enough, that

that God hath by his own Choice of *Writing*, given the Preference to it. Nor hath he barely chosen it, but hath made it the Standard by which to measure all succeeding Pretences; 'tis the Means he prescribes for distinguishing Divine from Diabolical Inspirations: *To the Law and to the Testimony: if they speak not according to this Word, there is no Light in them, Isaiah viii. 20.* And when the Lawyer inquired of our Saviour what he should do to inherit Eternal Life, he sends him not to ransack Tradition, or the Cabalistical Divinity of the *Rabbins*, but refers him to the Law: *What is written in the Law? How readeest thou?* Luke x. 26. And, indeed, throughout the Gospel, we still find him in his Discourse appealing to Scripture, and asserting its Authority: As, on the other Side, inveighing against those Traditions of the Elders, which had evacuated the written Word; *Ye make the Word of God of none Effect by your Tradition,* Mat. xv. 6. Which, as it abundantly shews Christ's Adherence to the written Word, so 'tis a pregnant Instance how possible it is for Tradition to be corrupted, and made the Instrument of imposing Mens Fancies, even in Contradiction to God's Commands. And since our Blessed Lord hath made Scripture the Test whereby to try Tradition, we may surely acquiesce in his Decision; and either embrace or reject Traditions, according as they correspond to the Supreme Rule, the written Word. It must therefore be a very unwarrantable Attempt, to set up Tradition in Competition with (much more in Contradiction to) that to which Christ himself hath subjected it. St. Paul reckons it as the principal Privilege of the *Jewish Church*, that it had the *Oracles of God* committed to it; *that is*, that the Holy Scriptures



Scriptures were deposited and put into its Custody ; and in this the Christian Church succeeds it, and is the Guardian and Conservator of Holy Writ. I ask then, had the *Jewish* Church, by Virtue of its being Keeper, a Power to supersede any Part of those Oracles intrusted to them? If so, *St. Paul* was much out in his Estimate, and ought to have reckoned that as their highest Privilege: But indeed, the very Nature of the Trust implies the contrary ; and besides, 'tis evident, that is the very Crime which our Blessed Saviour charges upon the *Jews* in the Place above cited. And if the *Jewish* Church had no such Right, upon what Account can the Christian claim any? Hath Christ enlarged its Charter? Hath he left the Sacred Scriptures with her, not to preserve and practise, but to regulate and reform? to fill up its Vacancies, and supply its Defects, by her own Traditions? If so, let the Commission be produced ; but if her Office be only that of Guardianship and Trust, she must neither subtract from, nor by any Superadditions of her own, evacuate its Meaning and Efficacy : And to do so, would be the same Guilt that it would be in a Person intrusted with the Fundamental Records of a Nation, to foist in whatever Clauses himself pleases. It were easy to enlarge what may be said upon this Head into a Volume, but I shall only add, that if the Holy Scriptures were a perfect Rule of Faith and Manners to all Christians heretofore, we may reasonably assure ourselves they are so still, and will now guide us into all necessary Truth ; and, consequently, make us wise unto Salvation, without the Assistance of Oral Tradition ; and the impartial Reader will be enabled to judge, whether our Appeal to the Holy Scripture

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ARTICLE VI. in all Occasions of Controversy, and Recommendation of it to the Study of every Christian, as the Ground and Rule of his Faith and Practice, be that Heresy and Innovation which it is said to be? \*

THE first Opinion of the Sectaries, with which the Church of *England* hath been for many Years pestered, which I propose to consider, is this, That the Understanding, or Interpreting the Word of God, or the Knowing of his Will, is not imputable to the Use of ordinary Means, the Assistance of God's Holy Spirit, joined with the Use of Learning, Study, Meditation, rational Inference, Collation of Places, consulting of the Original Languages, and antient Copies and Expositions of the Fathers of the Church, Analogy of received Doctrine, together with unbiaſſed Affections, and sincere Desire of finding out the Truth, and constant Prayer for God's special Blessing on, and Co-operation with these and the like Means; but to an extraordinary Gift or Illumination of the Spirit, which is thought to be promised to the new Life, and to be the Work of the Spirit of God in every Saint of his, which, consequently, superſedes the Use of all external Ordinances to such, even of the written Word of God itself, contained in the Canon of Scripture. In examining this Pretence, and manifesting the Falseness of it, I shall take a View of those Places of Scripture, which are, or may be produced in Favour of it.

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\* For further Satisfaction, see Archbishop *Tillotson's* Rule of Faith.

THE first Ground or Proof of this Pretence, is taken from *Joel* ii. 28. cited and applied by *St. Peter*, *Acts* ii. to the Times of the Gospel; *It shall come to pass afterward* (or in the last Days) *that I will pour out my Spirit upon all Flesh: and your Sons and your Daughters shall prophesy, your old Men shall dream Dreams, your young Men shall see Visions: and also upon the Servants and upon the Handmaids in those Days will I pour out my Spirit, and they shall prophesy.* Whatsoever can be collected from this Place, in Favour of those Pretenders which I have now to do with, will receive a short and clear Answer, by considering the Time to which this Prediction, and the Completion of it belonged, and that is expressly *the last Days*, in the Notion wherein the Writers of the *New Testament* constantly use that Phrase; not for these Days of ours, so far advanced toward the End of the World, but for the Time immediately preceding the Destruction of the *Jewish* Polity, City, and Temple. That this is the Case, appears not only by the mention of *Sion*, and the Destruction approaching it, in the Beginning of that Chapter in *Joel*, which plainly proves it to belong to *Jerusalem* that then was, but also by two other incontestable Evidences. 1<sup>st</sup>. By the mention of the Wonders in the Heavens and the Earth, &c. as Fore-runners of the great and terrible Day of the Lord, the same that had been before described, *Joel* ii. ver. 2, &c. and applied by Christ, in the very Words to this Destruction of *Jerusalem*, *Mat.* xxiv. 29, 30. 2<sup>dly</sup>, By the Occasion for which *St. Peter* produceth it, *Acts* ii. 14. The Effusion of the Holy Ghost upon the Apostles, ver. 2, 4. which, saith he, was no Effect of Drunkenness in them; but the

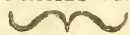
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very Thing which was foretold by that Place of *Joel*, before that great and notable Day of the Lord, that was to fall upon that People to an utter Destruction. This being a Prediction of what should come before the Destruction of *Jerusalem*, the Completion whereof was so visible and remarkable in that Age to which by the Prophet it was assigned, it must needs be impertinently and fallaciously applied to any Men or Women, *old* or *young*, of this Age, so distant from that to which it belonged, and so well provided for by the ordinary Means, the settled Office of the Ministry of Christ's Church, as to have no need of Extraordinary.

A SECOND Proof is taken from 2 *Cor.* xii. 7. *To every Man is given the Manifestation of the Spirit to profit withal, or*  $\omega\epsilon\delta\iota\varsigma\ \tau\acute{o}\ \sigma\upsilon\mu\phi\acute{\epsilon}\rho\epsilon\upsilon$ , *for the Benefit and Profit of the Church.* But this is soon cleared by the Context, which begins to treat *ver.* 1.  $\pi\epsilon\lambda\ \pi\upsilon\epsilon\upsilon\mu\alpha\tau\iota\kappa\acute{\omega}\nu$ , of or concerning those that have the Spirit; so  $\pi\upsilon\epsilon\upsilon\mu\alpha\tau\iota\kappa\acute{\omega}\varsigma$  the *Spiritual* clearly signifies, *chap.* xiv. 37. being joined with  $\omega\epsilon\theta\acute{\rho}\eta\tau\eta$  Prophet; and so it is expressed to signify here, *ver.* 3. where  $\acute{\epsilon}\nu\ \pi\upsilon\epsilon\upsilon\mu\alpha\tau\iota\ \lambda\alpha\lambda\acute{\omega}\nu$  speaking in, or by the Spirit, is set as an Instance of the  $\pi\upsilon\epsilon\upsilon\mu\alpha\tau\iota\kappa\acute{\omega}\varsigma$  the *Spiritual*; and 'tis a Mistake to render it *Spiritual Things*, the *Greek*  $\pi\upsilon\epsilon\upsilon\mu\alpha\tau\iota\kappa\acute{\omega}\nu$  belonging as directly to Persons as Things, being of the *Masculine* as well as of the *Neuter* Gender. Now for these  $\pi\upsilon\epsilon\upsilon\mu\alpha\tau\iota\kappa\acute{\omega}\iota$  *Spiritual Men*, or those that have the Spirit, 'tis well known, that they were those which for the first Planting of the Gospel, were, by the Descent of the Spirit endowed with extraordinary *Gifts of Miracles*, of *Healing*, of *Prophecy*, of *speaking with strange Tongues*, which they had never learned; all which and more are here mentioned,

tioned, ver. 8, 9, 10.; and when these are exercised, or made use of by any, this is called *φανέρωσις πνεύματος* the *Manifestation of the Spirit*, the Spirit of God manifesting itself hereby to be in such a Man in an extraordinary Manner. And then, I need only add, that the *ἐνδύω* to every one, in the Front of the Verse, cannot in any reason be interpreted in the full Extent of every Man, or every Christian; for then the most Wicked would have their Part in it: Nor yet of every Saint; for there is nothing in the Text which can so restrain it, but only of every such Man as is spoken of in this Discourse, that is, every *πνευματικός* or *Spiritual Man*, every one that is thus endowed with extraordinary Gifts of Tongues, &c. for of such it is here peculiarly said, That the Manifestation of the Spirit, the Exercise of those Gifts, is given, or designed by God, for the Benefit or Advantage of the Church. And so this is of no Force for the Enthusiast, nor applicable to any but those who were thus extraordinarily endowed by the Spirit's descending upon them, which was a Privilege of that Age, for the Planting of the Church, and not to be hoped for, nor without Sacrilege pretended to, in any other.

A THIRD Proof is taken from *John* vi. 45. out of *Isaiab* liv. 13. where it is foretold of the Christians, that *they shall be all taught of God*. For the Understanding of the full Importance of this Text, two frequent known Idioms of the Sacred Style must be observed. 1. That Verbs of *knowing* or *understanding*, such as *Learning* or *Teaching*, do ordinarily include the Will or Affections also; so that to know God, is to obey and serve him. 2dly, That Verbs Active and Passive, but especially Adjectives Participial,



cipial, do frequently include a real Passion, or  
 an Effect wrought in the Subject of the Passion:  
 And, by Virtue of these two Observations, the  
 Phrase *διδασκῶν τοῦ Θεοῦ*, *taught of God*, will signify  
 those that by the Attractions of this prevenient  
 Grace, yielded to, and made use of by them,  
 are persuaded to be his Followers or Disciples,  
 and so belongs not at all to the Matter to which  
 it is applied by the Advocates of new Light.  
 That this not only may be, but certainly is,  
 the intire Importance of this Place, appears by  
 the Context in the Evangelist. 1. By the An-  
 tecedents, *No Man*, saith Christ, ver. 44. *can*  
*come to me, except the Father which hath sent me*  
*draw him, and I will raise him up at the last Day*:  
 Where the *Father's drawing*, and in the same  
 Sense, the *Father's giving to Christ*, ver. 39.  
 denotes this Effect of the preventing Grace of  
 God, received in the humble pliable Heart;  
 and that as necessary to the Undertaking the  
 Faith of Christ, or Discipleship. And to this is  
 this Testimony out of *Isaiab* applied, *It is writ-*  
*ten in the Prophets, They shall be all taught of*  
*God*, that is, all that sincerely come to Christ,  
 that embrace the Christian Religion, are such  
 as were formerly spoken of, *drawn by God*,  
*given to Christ by God, taught of God*, by his  
 prevenient Grace so fitted and prepared, that  
 they follow Christ, become his Profelytes and  
 Disciples when he is proposed to them. 2dly,  
 By the Consequents, *Every one therefore that*  
*hath heard and learned of the Father cometh unto*  
*me*; where, as *the coming unto me*, is all one  
 with *can come unto me* (that is unto Christ)  
 ver. 44.: So they that had *heard and learned of*  
 the Father, being all one with the *taught of God*,  
 must needs be they on whom the Effect of that  
 hearing and divine Doctrine was wrought; that  
 is,

is, those who were obedient to God's Grace, disposing and fitting them with such a Temper, that they should be ready and willing to be Christ's Disciples. 3dly, By the Importance of the Prophecy, from whence 'tis cited, *Isaiab* liv. 13. where describing the flourishing Condition of the Christian Church, *ver.* 11, 12. two Things are affirmed of the *Children*, that is, the Members thereof; 1. Their Obedience to God, *they shall be taught of the Lord*; they shall be Disciples, Followers and Servants of God. And, 2dly, Their prosperous State, *and great shall be their Peace*; and those joined in one, *ver.* 14. *In Righteousness shalt thou be established*; where, as *Establishment*, further expressed by Security from Oppression, is all one with their great Peace, so, in all reason, is their *Righteousness* equivalent, or of the same Signification with their being *taught of God*. And so still, according to all the imaginable Ways of judging, this which we have given is the Importance of that Phrase; and not that which is pretended from it: Nay, if the Text be again observed, it would be a very great Absurdity that would be consequent to that Interpretation of it, that God the Father should be said thus immediately to teach them; who, upon being so taught, are said to come to Christ: For 'tis certain, Christ was set forth by God as the Teacher of his Will, and that was the End of God's *drawing* any Man to Christ, that he might receive the full Knowledge of his Will from thence, which it were impertinent, and even impossible for them to do, who were first taught by God in this Sense. The great and learned *S. Chrysostom* gives the Words *taught of God* another Turn, and supposes them to signify no more than the Plainness and Perspicuity of the Gospel, in which the great and fundamental,

and necessary Things, which we are both to believe and practise, are written, as it were with a Sun-Beam; so that he that runs may read, and who-soever reads may understand them. In a Word, the utmost that can be concluded from the Promise contained in *Isaiab* liv. 13. is this, That the Time should come when the People of God should be instructed by faithful, wise and good Men, in the Knowledge and Worship of God, and in the Nature of that Obedience which he required of them. That to improve this Teaching, and render it truly operative upon their Minds and Actions, God would add his Blessing to their Labours, and by the Grace of his Holy Spirit, prepare the Way for, and give Force and Energy to their Instructions; so our Saviour warrants us to interpret this Promise, *John* vi. 44, 45.

A FOURTH Ground for this Pretension is taken from the Purport or Design of the new Covenant, as it is set down *Heb.* viii. 11. out of *Jer.* xxxi. 34. *They shall not teach every Man his Neighbour, and every Man his Brother, saying, Know the Lord; for they shall all know me from the least to the greatest.* But these Words can no way belong to this Matter, as will appear if it be but considered, That that which is here promised, is somewhat wherein the State of the Gospel is opposed to that of the Law; which, if the *not teaching* be literally understood, it cannot be: For, as under the Law, the Will of God was taught by *Moses* unto the People, and after him by those who *sate in Moses's Chair*, so Christ also taught it under the Gospel, and the Apostles after him; which could not be, unless others were taught and instructed by them: And, therefore, that cannot be the Sense  
of



of it. The Words, indeed, belong to a Matter very distant; they are a Description of the plain, easy, and gracious Yoke of Christ, as placed in Opposition to the obscure, imperfect, more burthensome, and less agreeable Yoke of the *Mosaical* Performances, *Mat. xi. 30.* compared with *Heb. viii. 8.* To the bare Plainness and Perspicuity of the Evangelical Precepts is it applied by *St. Chrysoptom*, as also is that of being taught of God\*, and to that it certainly belongs, but withal, to those other Excellencies thereof, over and above the *Mosaical* Oeconomy. There were in that many *πρωτὰ σοιχῆια* *beggarly Elements* for Beginners, many Things improveable, and capable of being heightned, and changed for the better by Christ's Reformation: It was not *ἀμωμῆ* *faultless*, *Heb. viii. 7.* and, therefore, when God designs to reform it, he doth it *μεμφομένῳ* *complaining* of the Defects of it: And then this new Covenant, which was to be introduced instead of it, is set off and illustrated by the Opposition to it; *But this is the Covenant which I will make with the House of Israel after those Days, or in the latter Days, that is, at the Coming of the Messias, saith the Lord, &c.* which, as it is evidently a Notation of the Second Covenant betwixt God and the whole Christian Church, and so sufficiently removed from this of *new Light*; so can it not be applied to any peculiar Gift of Prophecy, of Preaching, &c. appropriated to some particular Men, but must have such a Notation as will be common to the whole House of *Israel* in the Antitype, that is, to all Christian Professors, and not only to the Saints of God; for with all such is the

\* Tome 5. p. 244. Line 31.

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Covenant made in this gracious Manner, tho' many of them do not perform their Part, that is to say, the Condition of it ; for otherwise they could not be said to *count the Blood of it an unholy Thing*, Heb. x. 29. The plain Meaning of the Words is, that it is a most gracious Covenant that God now meant to make with Christians ; and the Graciousness of it was to consist not only in the abundant Mercy and Pardon for Sin, which would be there afforded, above what the *Mosaical* Purgations, and other Observances could pretend to, but especially in the Agreeableness of the Precepts to the Mind of Man, to the Human Rational Soul: There should be no need of taking such Pains as was taken among the *Jews*, to instruct Men in the Multitude of Observances required of them, which yet under *Moses* was absolutely necessary, because the things commanded were such, as unless they had been known to be commanded by a Divine Law-giver, and to that End frequently inculcated to that People, no Man would have discerned himself obliged to perform ; but the Duties which are now required by God, I mean those of inward Purity and Holiness (not of outward Circumcision and Purifications) were of their own Nature able to approve themselves to a Rational Creature, as most Excellent, and most Eligible, *written*, as it were, *in every Man's own Heart*, if he would be patient to consult them there. And then, as this can no way be applied to *new Light*, except as it signifies the Light which Christ brought with him when he came into the World *to enlighten every Man*, *viz.* the constant established Duties of Christian Life, universally revealed by Christ's preaching and promulgating this Second Covenant ; so it belongs not to any extraordinary Way of revealing

ing or expounding this Covenant, or any Part or Branch of it, there being no need of it after Christ had so plainly revealed it, and commanded his Apostles to preach it throughout the World, but only to the Agreeableness of that to the Soul of Man, which was already revealed; which is the Matter of this Covenant. The same also is the Importance of the former Words, *ver. 10. I will give my Laws into their Minds, and I will write them on their Hearts;* that is, the Laws which shall now be given the Christian Church, as God's Covenant with them, shall be Laws of Spiritual internal Obedience, for the regulating and subduing, and mortifying of their Affections, impressed and inscribed on their Hearts, which must now be kept pure, as the Fountain from which all Actions spring; whereas the former *Mosaical* Ordinances reached only to the Flesh, or outward Members, and, by that Means did not conduce much either to inward or outward Purity of the Heart or Actions.

THERE are, besides these, several other Places of Scripture, which are produced in Favour of the Privilege that the Saints have by being such, of understanding much more of the Will of God, than any other can pretend to do. The first that I shall take Notice of, is, *Jobn vii. 17. If any Man will do his Will, he shall know of the Doctrine whether it be of God, &c.* How little this Place favours the Pretenders to *new Light*, will presently appear; 1. By considering what it is that is here said to be known to the pious Man, or the Doer of his Father's Will, *viz.* whether the Doctrine which Christ hath already revealed and published to the World, be of God or no? What hath been so clearly

revealed already, can want no *new Light* to make it known; nor was there ever any Occasion for an extraordinary discerning Spirit in any of his Disciples and Followers on this account: The Miracles which he did in the Presence of all, and the Voice from Heaven at his Baptism, gave full Authority to all that he said; and there was nothing wanting to beget Belief, but Hearts duly qualified with Piety and Humility, which was necessary to render them a Soil fit for the Reception of the good Seed. This is the Meaning of the Words; *If any Man will do his Will, &c.* and this is the same in Effect with what the Philosophers were wont to say of the Necessity of curing and purging the Eye, before it would be able to behold a bright or illustrious Object; by which they understood the laying aside all Prejudices and Prepossessions, all unruly Passions and Habits of Sin, which while they are upon the Soul, cloud and obscure, and put a false Bias upon it, and hinder it from admitting such Truths as are of a moral and practical Nature, much more such Precepts as require such strict Purity and Holiness as those of the Gospel. There are two other Places in the next Chapter, *viz. Jobn viii.* which sound as much for the Interest of the Pretenders we have to do with, and signify altogether as little to their Purpose. Thus *ver. 31, 32.* 'tis said, *If ye continue in my Word, &c. ye shall know the Truth, and the Truth shall make ye free.* The Meaning of which, if compared with what hath been already said, and with what follows in this Chapter, is apparently this, If ye continue in Obedience to my Word, you will be thereby prepared for the Knowledge of my Doctrine, and, by consequence, instructed in it, and you shall be thereby freed from the

Bondage of Sin. But whether this be allowed to be the Sense of this Place or not, 'tis very certain, that it doth not contain the least Promise of any other *Light* than was to be conveyed by the Preaching of Christ and his Disciples. The second Place contained in this Chapter, is *ver. 43. Why do you not understand my Speech? Even because you cannot hear my Word.* The plain and obvious Meaning of which Place, is no more than that the Persons he was discoursing with, did not acquiesce in, and believe what he said, because his Doctrine was not agreeable to their carnal Fancies and Inclinations; and that they were impatient of such severe Precepts as he came to propose to them.

ANOTHER Ground is taken from 1 Cor. ii. 14, 15, 16. *But the natural Man receiveth not the Things of the Spirit of God, for they are Foolishness unto him: neither can he know them, for they are spiritually discerned. But he that is spiritual judgeth all Things, yet he himself is judged of no Man. For who hath known the Mind of the Lord, that he may instruct him? But we have the Mind of Christ.* Which we may very fairly venture to paraphrase thus: — They that are led only by the Light of Human Reason, the learned Philosophers, &c. do absolutely despise, and so do not hearken after the Doctrine of the Gospel; for it seems Folly to them: nor can they by any Study of their own come to the Knowledge of them; for they are only to be had by understanding the Prophecies of Scripture, and such other Means as depend on Divine Revelation, the Voice from Heaven, Descent of the Holy Ghost, Miracles, &c. But he that hath made use of all these afforded him by the Spirit

Spirit of God, viz. Prophecies and Voices from Heaven, and such other Evidences of Divine Revelation, he will be able to understand those Secrets perfectly; and being not himself persuaded by any other Arguments, but only by those that he thus received from the Spirit of God, he cannot reasonably be refuted by any other Sort of Arguments, taken from Human Reason, or Worldly Wisdom: For who can be imagined to know more of God's Mind than he doth, who is informed by the Spirit, that so he should teach him God's Mind? Certainly nobody; and, consequently, no-body can teach you more of the Truth of God than we (to whom Christ hath revealed his whole Will, as far as concerns any Man to know) have, or are able to do. Others are pleased to argue from *1 John iii. 24. By this we know that God abideth in us, by the Spirit that he hath given us*, that is, by our having the same Temper, the same Affection which is so observable in God, that is, that of Charity to our Brethren, *ver. 23. That this is the true Meaning*, appears by comparing it with *chap. iv. ver. 12, and 13. If we love one another, God abideth in us, &c. by this we know that we abide in him, and he in us, because he hath given us of his Spirit. So Rom. viii. 9. Ye are not in the Flesh but in the Spirit, if so be the Spirit of God dwelleth in you*; where, by the Spirit, is undoubtedly meant, that inward Purity and Obedience which is required under the Gospel. But the Places which are chiefly insisted upon in this Epistle of St. John, are *chap. ii. ver. 20. Ye have an Unction from the Holy One, and ye know all Things*, and *ver. 27. which varies very little from it in Words, and not at all in Sense, The Anointing which ye have received of him abideth*

*in you, and ye need not that any Man teach you: But as the same Anointing teacheth you of all Things, and is Truth, and is no Lye, and even as it hath taught you, ye shall abide in him.*

— It was a Custom required by God himself, to anoint such Persons with Oil as were set apart for the Office of a King, of a Priest, or of a Prophet; and in process of Time, after the Ceremony of Anointing had for a great while been made use of in consecrating and installing Men to Offices of special Eminence, the Word *Anointed* came to be used in a figurative Sense, and to signify a Man's being preferred to, and qualified for some Office or Function of great Importance and Distinction. Thus that eminent Person prophesied of by *Moses*, whom God should send, and whom they were to *bear*, is generally known by the Name of the *Anointed*, the *Messias*, or *Christ*, because he was thus preferred by God *above his Fellows*, *Psalms* xlv. and *Heb.* i. 9. According to this Notion it is, that when the Holy Ghost came down on *Christ*, and thereby, by a Voice from Heaven, *Thou art my beloved Son in whom I am well pleased*, marked him out as the Person whom God had sent; of whom *John the Baptist*, therefore said, that he was *greater than he*, and *preferred before him*: It is expressed by the Prophet in these Words, *The Spirit of the Lord is upon me, because the Lord hath anointed me to preach*, &c. *Isaias* lxi. 1. and *Luke* iv. 18. That is, the Lord hath preferred me before others, and set me apart to this Office, as he hath no other Man: So again, *Acts* iv. 27. *Thy Son Jesus whom thou hast anointed*, that is, marked out to be that beloved Son of thine, which was done at the Spirit's coming down upon him, which must therefore be resolved to be the Meaning of  
 anointing

anointing him in that Place. And so 'tis evidently in this Place, *How God hath anointed him with the Holy Spirit, and with Power*, that is, whom God by those two Means, the Descent of the Spirit upon him, and the Power of Miracles, as by Privileges and Marks of Preference, preferred and dignified beyond all others that were in the World, and demonstrated him to be the promised *Messiah*. This Use of the Phrase being so remarkable of *Christ*, and so particularly applied to the *Holy Ghost's* testifying of him, and setting him apart for his Office, is further enlarged to the Apostles of Christ, on whom the Holy Ghost afterwards descended in like manner, and even to all faithful Christians, as appears from 2 Cor. i. 21. where God's having *anointed them*, is joined with the Phrase of *confirming* them into Christ; so that God's having anointed them, signifies his having afforded them such an especial Favour, as a miraculous Evidence of the Truth of what they were to believe: For the Power of working Miracles was not so peculiar to the Twelve Apostles, but, as the Oil on *Aaron's* Head descended to his Beard, and to the Skirts of his Cloathing, so the Power of working Miracles, was communicated by them to other Christians also, *Acts* ii. and viii. From hence it appears, what is meant of the *χρῆσμα*, or *Uction*, mentioned by St. *John* in the Places before mentioned, which the Christians, or Believers, to whom he writes, are by him said to have *ἀπὸ τοῦ ἁγίου*, from the *Holy*, that is, I conceive, *from the Holy Ghost*; that is, either the extraordinary Gifts of the Spirit, or else the Benefit of it, the Evidence of those Truths which the Holy Ghost confirmed, belongs to them; and, therefore, as that Descent of the Holy Ghost was said to *teach them all Things*,



so here they which have this *κρίσιμα*, *know all Things*, that is, have sufficient Evidence thereby of the Truth, *ver. 21.* that is, of the Gospel, or that Jesus is the *Messias*, *ver. 22.*; and that what they had received from the Beginning, *ver. 24.* that is, from the Beginning of Christ's appearing among them, was such a Truth as they were never to part with. And so, *ver. 27.* the Unction again (that is, that which God had afforded them, to demonstrate that Jesus was the *Messias*) *teacheth you of all Things*, that is, gives you Assurance of the Truth of the Gospel of Christ, and is Truth, and not a Lye, that is, infallibly true, and fit to be confronted unto, and to fortify you against all those that come to deceive you, *ver. 26.* Some other Places I find to be mentioned, which are yet further removed from this Matter, for which they are pretended, as *Gal. iii. 14.* *That we might receive the Promise of the Spirit through Faith.* The Promise here spoken of, is the Promise made by Christ to his Disciples at his parting from the World, as appears from the 2d and 3d Verses of this Chapter, which was the Promise of a Power to work Miracles, to speak several Languages, and the like; and so 'tis interpreted, *ver. 5.* *He therefore that ministrETH to you the Spirit, and worketh Miracles among you.* And this may fitly be said to be received through Faith, both as it is opposed to the *Mosaical* Oeconomy, under which there were not then those Powers in the Church of the *Jews*, as it is said *ver. 2.* *Received ye the Spirit by the Works of the Law, or by the Hearing of Faith?* And, according to Christ's Promise to Believers, these Signs shall follow them that believe; *In my Name they shall cast out Devils, &c. Mark xvi. 17.* And so this Place belonging to those mira-  
culous

culous Operations of the *Spirit* in those Times, useful for the erecting of a Church, can no more be applicable to Believers in these Times, than the Speaking of Tongues, and Gifts of Healing, &c. which are not imagined by these Pretenders to belong to them by Force of this Place. Somewhat different from this is that other Place, *Ephes. i. 17.* and parallel to *Col. i. 9.* *That the God of our Lord Jesus Christ, the Father of Glory, would give the Spirit of Wisdom and Revelation in the Knowledge of him, the Eyes of your Understanding being enlightned, &c.* In this Place there is but little Difficulty, save that the Words *ἐν ἐπιγνώσει αὐτοῦ*, are not rightly interpreted, *in the Knowledge of him*, for it should be, *to the Acknowledgment of him*, as the End of the *Wisdom and Revelation*, not the Matter of it. That it is so, appears by the following Words, *the Eyes of your Understanding being enlightned, that ye may know* — where, as the *enlightning of their Understandings* is answerable to the *Spirit of Wisdom and Revelation*; so the Phrase, *That ye may know*, is answerable to *ἐν ἐπιγνώσει*, and so renders *ἐν*, as it is ordinarily used for *eis*, *to*, not *in*, the *knowing*, or *acknowledging of him*. Which being premised, the plain Meaning of the Words is, That the Apostles having heard of the *Ephesians* Proficiency in the Faith of *Christ*, prays that they may come to farther Growth yet, even to all abundance of all Sorts of Christian Knowledge, understanding the highest Spiritual Truths, called *Wisdom*, and interpreting of the Prophecies of the Old Testament, called *Revelation*, and both these as extraordinary Gifts at that time, and so called *the Spirit of Wisdom and Revelation*, that by this Means *Christ* might be fully discerned, and the Truth of his Doctrine

might be acknowledged. In like manner 'tis said, *Chap. iv. ver. 11, &c. That he gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers, for the Perfecting of the Saints for the Work of the Ministry, for the Edifying of the Body of Christ, 'till we all come in the Unity of the Faith, and of the Knowledge of the Son of God, unto a perfect Man, unto the Measure of the Stature of the Fullness of Christ, that we henceforth be no more Children, tossed to and fro, and carried about with every Wind of Doctrine, by the Sleight of Men, and cunning Craftiness, whereby they lie in wait to deceive.* All which, when compared with the History of the New Testament, shews us the high and extraordinary Ways that were then afforded by God, by the Descent of the *Holy Ghost*, for the Building of a Church, and confirming such as were weak in the Faith, against the Invasion of Hereticks, but cannot be extended to the Enthusiast now as a Promise that such *Gifts* shall be, or as a Proof that they are afforded him.

BESIDES these of the New Testament, there are several other Places produc'd out of the Old, in which it hath pleased God to promise that he will teach, instruct, and guide such Persons as fear and obey him. But that these Promises have no Relation to any thing beyond the common and ordinary Methods of Instruction, is manifest from hence — That it is well known that God revealed his Will in those Days by Prophets, particularly called, designed, and commissioned to that Purpose; and if any thing was to be done, which had not been sufficiently declared by the standing known Laws, or when those had been remarkably

ARTICLE VI. ably despised and neglected, a *Man of God* was chosen and sent from Heaven with such *new Revelations* as were necessary; which was no way agreeable to, or reconcileable with this other Method, of God's Revealing all his Secrets, to every pious, obedient Servant of his; for then there would have been no need of any other.\*

ANOTHER Opinion which the Sectaries have constantly patronized, whenever they have found Success and worldly Prosperity on their Side, and the Laws both of God and Man against them, is, that such Success and Prosperity is a Proof that Almighty God acknowledges their Cause to be his, and approves of their Proceedings, and by Consequence, that such Things as they see befall their Enemies, are a sure and certain Token of his Displeasure against them. Though as soon as the Scene changes, and they themselves become the Sufferers, we do not fail to be told, that Afflictions of all kinds are the Lot of the Righteous, and the Discipline of God's School, and that to suffer Persecution is not the Unhappiness, but Glory, of the Saints.

THE Truth is, that if Success and worldly Prosperity be a good Argument to prove that the Tenets or Notions of this or that Party be agreeable to the Will of God, there is no Religion almost in the World, how false and ridiculous soever it may be, but what is fairly entitled to it; and if any Society of Christians

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\* See Dr. *Hammond's* Postscript concerning New Light, and Dr. *Bennet* against Quakerism.

have at any Time been without them, so likewise hath Christianity itself. How often, for Instance, did heathen Kings and Armies prevail against God's antient People the *Jews*? How far hath *Mahometism* extended itself? How many Christian Countries hath it overrun? What miserable Deaths did our Blessed Saviour and his Apostles, and the Primitive Christians, that noble Army of Martyrs, undergo? To which may be added, the Ravages which Popish Tyranny and Superstition hath made for so many Years, and the Blood of those faithful and pious Protestants, which hath been shed like Water in this and other Kingdoms, for the Sake of Christ's true Religion, as 'tis contained in the Holy Scriptures, and confirmed and explained by the Writings and Practices of the first and purest Ages of the Church. As the Affairs of this World are at present ordered, they shew but very little Sign of an exact Justice. *All things come alike to all, and there is one Event to the Righteous and to the Wicked, so that there is no such thing as knowing Love or Hatred by all that is before us, Eccles. ix. 2.* And if we look back into the third and fourth Chapters of this Book, we shall see, that Injustice and Iniquity are sometimes successful, insolent, and triumphant, whilst Right and Justice are oppressed and trampled under Foot. *I saw, saith the Preacher, under the Sun the Place of Judgment, that Wickedness was there, and the Place of Righteousness that Iniquity was there: I considered all the Oppressions that are done under the Sun, and behold the Tears of such as were oppressed; on the Sun of the Oppressors there was Power, but they had no Comforter, Eccles. iii. 16. and iv. 1. The Tabernacles of the Robbers prosper, saith holy*

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*Job, and they that provoke God are secure, Job xii. 7. And the Psalmist complaining of wicked Oppressors, tells us, that they are inclosed in their own Fat, and with their Mouth they speak proudly, Psalm xvii. 10. Now we call the Proud happy, saith the Prophet Malachi, yea, they that work Wickedness are set up, yea, they that tempt God are delivered, Mal. iii. 15. These Considerations have been Stumbling-blocks in the Way of good Men as well as bad, 'till they have considered withal, that God hath appointed a Day in which he will judge the World in Righteousness, Acts xvii. 31. when the former shall receive an ample Reward for all their Sufferings, and the latter shall appear to have had their Portion of good Things in this Life, and when the one shall be comforted and the other tormented. Since the Way of God therefore is, as the Psalmist most elegantly expresses it, in the Sea, and his Path in the great Waters, and his Footsteps are not known, Psalm lxxvii. 19. And since his Judgments are a great Deep, Psalm xxxvi. 6. it cannot but be exceeding great Presumption for us to pretend to understand and to argue from those secret Things which belong to him alone, and much greater to make Use of them, to free ourselves from those plain and indispensable Obligations which are laid upon us in the Scriptures, which are revealed, and therefore belong unto us, and to our Children for ever, that we may do all the Words of this Law, Deut. xxix. 29. In a Word, after our Blessed Saviour hath so plainly and sharply reprehended this busy and impious Way of prying into, and pretending to unfold the Secrets of God, and disengaging ourselves from the great Duties of Obedience to our Superiors, and Charity to our Brethren, by assuring us, that neither the Man  
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that was born blind nor his Parents, nor those on whom the Tower of *Siloam* fell, nor those whose Blood *Pilate* mingled with the Sacrifices, were Sinners above the rest of Mankind, one would think it almost impossible for this blasphemous and mischievous Opinion to spread so far among professed Christians as it hath done, and to take even deeper Root in the Minds of Men than the Scriptures themselves. 'Tis difficult to forbear thinking, that something worse than Folly and Enthusiasm is at the Bottom, when Men pretend to acknowledge the Holy Scriptures for a Rule of Faith and Manners, but yet at the same time argue for and defend their Practices and Notions from Signs and Tokens, from Successes and Events, so that Fancy, Prejudice, and Malice, Bigotry, and worldly Interest, may be more properly said to be the Rule by which they steer their Course than the Books of the Old and New Testament. I own, indeed, that it pleases God very often so to model and frame our Afflictions, that they bear the very Image and Impression of those particular Guilts which they are sent to chastise. Thus the Wise Man observes, that the turning the *Egyptian* Waters into Blood was a manifest Reproof of that cruel Commandment for the Murdering the *Hebrew* Infants, *Wisdom* xii. 5. In this Case and in that of *Adonibezek*, *Judges* i. 6. and that of *Abab*, *1 Kings* xxi. 19. and a great many others, which History, and daily Experience, and Observation have furnished us with; 'tis no Presumption to say, *This hath God done*, and for such and such Reasons. In a Word, to close this Head, there's no Doubt but that *Absalom's* Infurrection against *David* his Father, and lying with his Father's Concubines, was a Punishment inflicted on *David* for

the Murder of *Uriah*, and defiling of his Wife; and yet, though the Hand of God was certainly in this Affair, and though *Absalom* was permitted to prevail so far as to drive his Father to the last Extremities, yet every-body must acknowledge, that *Absalom* and his Followers were Traytors, and in Rebellion against God and the King, he whose Judgments are unsearchable, and his Ways past finding out, being at Liberty to suffer the worst of Men to punish his Servants for their Sins and Failings, without approving of the Outrages and Violences, or any other indirect Methods made use of for this Purpose.

To sum up the Whole then, it appears, that the Holy Scriptures contain all Things necessary to Salvation, and that, as they are a *sufficient*, so they are the *only* Rule both of Faith and Manners. But to prevent such Cavils, as some may imagine they have fair Room for, when they hear this Doctrine from a Member of the Church of *England*, it is necessary to shew in what Sense we understand it. We neither say nor believe, that every particular Case that may happen is expressly mentioned in Scripture, and that particular Directions are therein given concerning it, but that we have such *general Rules* in Scripture, as may be applied to all Cases that may happen, and by the Application of which, a Man may be so fully directed, as to act always securely; that is, without hazarding his Eternal Salvation. Sometimes it is thus express and particular, but not always. Some Duties it requires indirectly, or by Consequence, and sometimes it refers us to other Rules which it approves and authorizes, *viz.* The Light of Nature, the Laws of our Country, and the occasional



occasional Commands of our Parents, and of our Civil and Ecclesiastical Superiors. *Prov.* xx. 27. *Rom.* i. 19. and xi. 14, 15. *I Cor.* xi. 14, 15. *Ep̄es.* vi. 1. *Col.* iii. 22. *Tit.* iii. 1. *Heb.* xiii. 17\*.

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BY Canonical Books, we mean such as were inspired by God, and given us for a Rule of Faith and Manners: And the Books which we esteem, are those of whose Authority there hath never been any Doubt in the Church. By the Church, we mean the Universal or Catholick Church; because some Churches did for some time doubt of a few of them, *viz.* The Epistle to the *Hebrews*, the Epistles of St. *James* and St. *Jude*, the Second Epistle of St. *Peter*, the Second and Third Epistles of St. *John*, and the *Revelations*.

FOR the Discussion of these great and important Points, it will be necessary to shew, First, upon what Grounds we look upon some Books of the Scriptures to be Canonical, or inspired by God, and given us for a Rule of Faith and Manners. Secondly, to enquire what those Books are, which have constantly been received as such, by the Jewish and Christian Church. Thirdly, why we reject the Books mentioned in this Article, as *Apocryphal*. And

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\* See *Homily* of the Reading of the Scripture. *Nowell's Catech.* pag. 4. *Jewell's Apology Defen.* Part I. cap. 8, 9. *Chillingworth's Relig. Prot.* cap. 2. *Stanhope* on 2 *Tim.* iii. 16, 17. *Hooker's Eccl. Pol.* lib. 1. §. 14. and lib. 2. §. 8. *Field*, of the Church, p. 232, 361, 313. *Prideaux Fasc. Controv.* cap. 1. q. 6, 7. *Hall's Roma Irreconcil.* §. 16. Bishop *Blackall's Eight Sermons* at *Boyle's Lectures*.

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lastly, to consider whether the Doubts which have been entertained with relation to some Books of the New Testament before-mentioned, be any Reason why we should not receive them as Canonical now.

AND, First, The Motives of our Belief that some Books of the Scriptures are Canonical, &c. are both extrinſick and intrinſick to the Scriptures; of which the extrinſick are firſt, and preparative to the other; and indeed, all that can reasonably be inſiſted on to a Gainſayer, who muſt be ſuppoſed no competent Judge of the latter. But as to the former, I ſhall adventure to ſay, that the Divine Original of the Scripture hath as great Grounds of Credibility as can be expected in any thing of this kind. For whether God inſpired the Pen-men of Holy Writ, is Matter of Fact, and being ſo, is capable of no other external Evidence but that of Teſtimony: And that Matter of Fact being alſo in point of Time ſo remote from us, can be judged of only by a Series of Teſtimonies derived from that Age wherein the Scriptures were written, to this preſent Time: And the more credible the Teſtifiers, and the more univerſal the Teſtimony, ſo much the more convincing are they to all conſidering Men. Before I proceed to mention them, it may not be amiſs if I deſire, that all ſuch Objections may be waved, as would, if admitted, overthrow the Credit of all Hiſtory, invalidate the Force of all Laws whatſoever, and deprive even God himſelf of the Power and Means of revealing himſelf to Mankind. Arguments which prove ſuch a vaſt deal too much, and neceſſarily end in ſuch monſtrous Abſurdities, prove nothing but the Folly, Wickedneſs, and Obſtinacy of  
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those that urge them. But to return to my Subject ; the Scripture hath this Attestation in the highest Circumstances, it having been witnessed to in all Ages, and in those Ages by all Persons that could be presumed to know any thing of it. Thus the Old Testament was owned by the whole Nation of the *Jews*, as containing the Writings of Men inspired by God ; and that with such Evidence of their Mission, as abundantly satisfied those of that Age, of their being so inspired ; and they derived those Writings with that Attestation to their Posterity. Now, that those of the first Ages were not deceived, is as morally certain as any thing can be supposed. For in the first Part of the Bible is contained the History of those Miracles wherewith God rescued that People out of *Egypt*, and instated them in *Canaan*. Now, if they who lived at that Time knew that such Miracles were never done, 'tis impossible they could receive an evident Fable as an inspired Truth. No single Person, much less a whole Nation can be supposed so stupid. But if, indeed, they were Eye-witnesses of those Miracles, they might with very good Reason conclude, that the same *Moses*, who was by God impowered to work them, was so also for the relating them ; as also all those precedent Events from the Creation down to that Time, which are recorded by him. So also for the preceptive Parts of those Books, those that saw those formidable Solemnities, with which they were first published, had, most certainly, very little Temptation to doubt that they were the Dictates of God, when written. Now, if they could not be deceived themselves, 'tis yet less imaginable that they should conspire to impose a Cheat upon their

Posterities; nor indeed were the *Jews* of so easy a Credulity, that 'tis at all probable the succeeding Generations would have been so imposed on: Their Humour was stubborn enough, and the Precepts of their Law severe and burthenfome enough to have tempted them to have cast off the Yoke, had it not been bound upon them by irresistibile Convictions of its coming from God. But besides this Tradition of their Elders, they had the Advantage of living under a Theocracy, the immediate Guidance of God; Prophets arose daily among them to foretel Events, to admonish them of their Duty, and reprove their Backslidings: Yet even these gave the Deference to the written Word; nay, made it the Test, by which to try true Inspirations from false: *To the Law and to the Testimony: if they speak not according to it there is no Light in them*, Isa. viii. 20. so that the Veneration which they had before acquired, was still anew excited by fresh Inspirations, which both attested the old, and became new Parts of their Canon. Nor could it be esteemed a small Confirmation to the Scriptures, to find in succeeding Ages the signal Accomplishments of those Prophecies which were long before registred in those Books; for nothing less than Divine Power and Wisdom could foretel, and also verify them. Upon these Grounds the *Jews* universally, through all Successions, received the Books of the Old Testament as Divine Oracles, and look'd upon them as the greatest Trust that could be committed to them: And accordingly were so scrupulously vigilant in conserving them, that their *Masorites* numbered not only the Sections, but the Words, nay, Letters, that no Fraud or Inadvertency might corrupt or defalk the least *Iota* of what they esteemed so sacred. A farther

ther Testimony and Sepiment to which, were the *Samaritan*, *Chaldee*, and *Greek* Versions; which being made use of in the Synagogues of the *Jews*, in their Dispersions, and the *Samaritans* at *Sichem*, could not, at those Distances, receive a uniform Alteration, and any other would be of no Effect. Add to this, that the Original Exemplar of the Law was laid up in the Sanctuary, that the Prince was to have a Copy of it always by him, and transcribe it with his own Hand; that every *Jew* was to make it his constant Discourse and Meditation, teach it his Children, and wear Part of it upon his Hands and Forehead. And now, surely, 'tis impossible to imagine any Matter of Fact to be more carefully deduced, or irrefragably testified, nor any thing believed upon stronger Evidence. That all this is true in reference to the *Jews*, that they did thus own these Writings as Divine, appears, not only by the Records of past Ages, but by the *Jews* of the present, who still own them, and cannot be suspected of Combination with the Christians. And if these were reasonable Grounds of Conviction to the *Jews*, (as he must be most absurdly Sceptical that shall deny) they must be so to Christians also, who derive them from them: And that with this farther Advantage to our Faith, that we see the clear Completion of those Evangelical Prophecies which remained dark to them, and consequently have a farther Argument to confirm us, that the Scriptures of the Old Testament are certainly Divine.

THE New Testament hath likewise the same Means of Probation: Which, as it is a Collection of what was taught by Christ and his Apostles, must, if truly related, be acknowledged

ledged no less Divine than what they deliver'd by Word of Mouth. History, as good and authentick as any the whole World affords, acquaints us, That the Gospel was attested with a Multitude of the most stupendous Miracles; and that God should lend his Almighty Power to abet the false Pretensions of Men, is a Conceit, one would think, too unworthy even for the very worst of Men to entertain. 'Tis true, that God hath permitted lying Miracles; such as were those of the Magicians in *Egypt*, in Opposition to the other of *Moses*; but then the Difference between both was so conspicuous, that he must be more partial and disingenuous, than even those Magicians were, who would not acknowledge the Disparity, and confess in those which were truly supernatural, *the Finger of God*, *Exod. viii. 19.* and therefore it is foretold both in the Old and New Testament, that *false Prophets should arise, and do Signs and Wonders*, *Deut. xiii. 1. Matth. xxiv. 11, 24.* as a Trial of their Fidelity who made Profession of the true Religion, whether they would prefer the few and trivial Sleights which recommended a Deceiver, before those great and numberless Miracles which attested the sacred Oracles deliver'd to the Sons of Men by the God of Truth. Whether the Trick of a *Barchochebas* to hold Fire in his Mouth; that of *Marcus* the Heretick, to make the Wine of the Holy Sacrament appear Blood; or that of *Mahomet* to bring a Pigeon to his Ear, ought to be put in Balance against all the Miracles which were wrought by *Moses*, our Saviour, or his Apostles: And in a Word, whether the silly Stories which *Jamblickus* solemnly relates of *Pythagoras*, or those *Philostratus* tells of *Apollonius Tyanæus*, deserve to rival those of the Evangelists? I shall say

no more under this Article in relation to the Miracles of *Moses*, of our Blessed Saviour, and his Apostles and first Disciples; but inasmuch as I have neither here, nor under the first Article, where I have likewise treated of Miracles, said any thing to confirm the Writings of the Prophets, which contain a considerable Part of the Old Testament, it is necessary to observe, that it appears very reasonable to think, that when they first enter'd upon their Prophetick Office, they usually gave some Sign of their Mission, either by working a Miracle, or by revealing some secret, remote, or future Thing, which was not within the Compass of human Knowledge, and the Nature of which was such, that a little Time would soon discover, whether the Prophet spake true or not. We may find Footsteps in Scripture of these several Ways being accounted the Marks of a Prophet. We find the *Pharisees* demand a Sign from Heaven of our Saviour, such as *Josbua*, *Samuel*, *Isaiab*, and *Elias* had wrought\*. And the *Samaritan* Woman judg'd our Saviour to be the Christ, because he told her all Things that ever she did †. This shews, that in the common Opinion, the discovering of some hidden Thing, and out of the ordinary Reach of human Knowledge, was esteem'd the Mark of a Prophet; and the *Messias* being the Prophet the *Jews* at that Time expected, the Woman concludes from thence, that he who knew such Secrets must be the *Messias*. And perhaps, for this Reason the *Jews*, who looked upon our

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\* Matth. xvi. 1. Joh. vi. 30. Matth. xii. 38. Josh. x. 12.  
 † Sam. xii. 18. Isa. xxxviii. 8. 2 Kings i. 10.  
 † Joh. iv. 29.

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Saviour as a Pretender only to Prophecy, demand of him the Discovery of a Mock-secret, *viz.* Who it was that smote him when he was blindfolded, *Matth.* xxvi. 28. It appears from other Places, that the Prophets did commonly foretel something which should shortly come to pass, and the Accomplishment of this their Prediction did establish their Authority for the Future, and gave Credibility to those Prophecies of theirs, whose Accomplishment was at a greater Distance. So the Man of God that prophesied against the Altar of *Bethel*, *1 Kings* xiii. 1, 2. besides his foretelling above Three Hundred Years before the Birth of that Prince, that one of *David's* Family, *Josiah* by Name, should defile that Altar; at the same Time gave another Sign of his Mission, that was presently to come to pass, *viz.* *That the Altar should be rent, and the Ashes of it poured out*, ver. 3. The Fulfilling of which was an Argument of his Veracity, as to the other Part of his Prophecy; where the Event was at such a Distance, that though it should not correspond with the Prophecy, it could not at present be disproved, and therefore the bare foretelling it did not bring along with it sufficient Evidence, that the Prophet who spoke it was really sent from God. In like manner 'tis said of *Samuel*, *1 Sam.* iii. 19, 20. and ix. 6. *That all Israel knew him to be an established Prophet of the Lord's, when they saw that none of his Prophetick Words fell to the Ground.* So *Ezekiel* having deliver'd a Prediction, adds, *Chap.* xxxiii. ver. 33. *When this shall come to pass, then they shall know that a Prophet hath been among them.* Which is an Argument that Men commonly suspended their Judgment concerning the Authority of a Prophet, 'till they had tried his Veracity, by seeing whether



whether some one Prophecy of his, which he delivered as a Test of his Mission, came to pass or no. But though the Prophets usually gave a Sign in Testimony of their Mission, yet some Prophets did not, who were therefore to be tried by other Rules. 'Tis recorded particularly of *John the Baptist*, that he did no Miracle, *John* x. 41. and yet the People counted him a Prophet, *Matth.* xxi. 26. which they would not have done, if a Prophet had always given a Sign, before he was accounted so: And we see, that even the Priests and Elders could not find any thing to object against his Authority. Now, in such a Case, I suppose, they judged of a Prophet's Pretences by some of these following Tokens; by the Holiness of his Life and Doctrine; by the Agreement of what he said with the Predictions or Discourses of other Prophets, and especially if another Prophet of undoubted Authority bare Witness to him: According to that Maxim of the *Jewish* Masters, The Prophet of whom some other Prophet of undoubted Credit witnesseth that he is a Prophet, is assuredly such\*. All these Marks concurred in *John the Baptist*; his Office was plainly described by *Isaiab*, chap. xl. ver. 3. and both that and his Person by *Malachi*, chap. iii. 1. — iv. 5. his Doctrine was Holy, and his Life an exact Copy of what he taught; so here was no Room to suspect him for a Counterfeit, though he gave no Sign to attest his Mission. In a Word, where a Prophet gave no Sign whereby Men might make Trial of the Reality of his Pretensions, they made a Judgment of it by considering his Education, whether he had

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\* Maimonides de Fundam. Legis cap. 10, §. 9.

been brought up in the Schools of the Prophets, which were the Seminaries of inspired Persons; by examining his Manner of Life, his Doctrine, and his Agreement with other Prophets; and the more any of these was liable to Exceptions, the more need there was that he should give a Sign to attest the Mission. So, for Example, 'twas more requisite that *Amos* should give a Sign who was no Prophet by Education, or Prophet's Son, but a Herdman, by Profession, than any of those Prophets who were of the Priestly Order, or brought up among the *Sons of the Prophets*, *Amos* viii. 14.

THIS is what I propos'd to say concerning the extrinsick Evidence that hath been given to the Holy Scriptures. If we desire to be acquainted with that Evidence which is intrinsic to the Scriptures, let us carefully and seriously peruse them. Here shall we find the utmost Impartiality in History; Writers that neither conceal nor extenuate the Faults of themselves, or of their Relations and Friends; Prophecies which were punctually fulfilled; Precepts and Instructions more excellent than all the Writings in the World besides can afford us; the most powerful Persuasives to Virtue, and Dissuasives from Vice that can possibly be desired; the most dextrous Applications both to our Judgment and our Affections; Courage and Freedom, to a Degree of Undauntedness, in reproving and rebuking the Great and Powerful as well as others; a perpetual Analogy and Conformity throughout the Whole; and a Greatness and Dignity both of Matter and Expression, worthy and becoming the Majesty of him who indited them. 'Tis difficult to forbear enlarging upon so noble and delightful a Subject,

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which hath occasioned so many excellent Discourses, particularly the Third Section of *The Lively Oracles*; or, *Christians Birth-right*; by the Author of *The Whole Duty of Man*; and Bishop *Stillingfleet's* last Chapter of his *Origines Sacrae*: But because I am unwilling to swell my Observations upon this important Article into such a Bulk, as may render it rather tedious than instructive to my Readers, and since, God be thanked, we have the Scriptures in our own Language, and since they are open to the Perusal of every body, I pass on to the next thing which I proposed, *viz.* To enquire what those Books are which have been constantly received as Canonical by the Jewish and Christian Church.

AND first, as to the Jewish Church, to which the Oracles of God were first committed, as *St. Paul* expresses it, *Rom. iii. 2.* 'tis certain that they received no other Books into their Canon, besides those which are mentioned in this Article, which they called, the Five Books of *Moses*, the Four Books of the former, and the Four of the later Prophets, and the rest of the Holy Writings, consisting of Nine Books, which make up Twenty-two in the Whole. The only Difference betwixt them and us, is, that the Book of *Ruth* was by them put as an *Appendix* to the Book of *Judges*, and the Two Books of *Samuel* reckoned but as one Book; as likewise were the Two Books of *Kings*, and *Jeremiah* and his *Lamentations*. The Books of the Twelve lesser Prophets were likewise put into one, and called the Book of *The Prophets*. The Books of *Ezra* and *Nehemiah* were also reckoned but as one Book, and so were the First and Second Books of *Chronicles*. That they

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they received no other Books but these into their Canon, appears from the Testimony of *Josephus*, who lived in the Time of the Apostles, and wrote *The Antiquities of the Jews*, of whom he was one himself, in a most exact and diligent Manner. His Testimony is so great in this Matter, that it is repeated by *Eusebius* \* in his *Ecclesiastical History*, at full length. The Substance of it is, That the Jewish Church had only Twenty-two Books of Scripture, which might justly challenge Credit and Belief among them. Whereof Five were the Books of *Moses*, containing little less than Three thousand Years; and Thirteen the Books of the Prophets, wherein they wrote the Acts of their Times, from the Death of *Moses* to the Reign of *Artaxerxes* King of *Persia*; and Four more, containing both Hymns to God, and Admonitions to Men for the Amendment of their Lives. But from the Time of *Artaxerxes*, that though certain Books had been written, yet they deserved not the same Credit and Belief which the former had, because there was no certain Succession of Prophets among them. In the mean while, what Belief they had of the *true Scriptures*, which alone they acknowledged, and how faithful they were towards them, was very manifest from hence, that though they were written so long Time before, yet never durst any Man presume either to add or diminish, or alter any thing in them; it being a Maxim ingrafted into every one of that Nation from their Youth, and in a manner born with them, to hold these Writings for the Oracles of God, and remaining

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\* See *Eusebius's Ecclesiastical History*, lib. 3. alias 10. and *Josephus's First Book* against *Apion*.

constant to them, if need were, willingly to die for them. We have likewise the Testimony of *Philo*, who lived in the same Age with *Josephus*, that the *Jews* would rather have suffered a thousand Deaths, than that any Thing should be once altered in all the Divine Laws and Statutes of their Nation §. And, indeed, both the antient and modern *Jews* have never acknowledged any other Canon of Scripture, besides that which we have been speaking of, having never heard of any Second or Third Canon, which a Writer of the Church of *Rome* hath taken upon him to make mention of, without the least Proof or Shadow of Probability †. And thus much for the Testimony of the *Jewish* Church; I shall now proceed to that of the first Christian and Apostolical Church, which the Reader may at his Leisure make very good Additions to, by reading downwards till the Council of *Trent*, which happened about the Middle of the Sixteenth Century, and consisted of about forty Persons, all Creatures of, and Dependants on the Court of *Rome*, whose Sitting and Acting, together with the Summons which called them together, were justly excepted and protested against by the Princes, and all the Reformed Churches in *Germany*, together with the Kingdoms of *England* and *Denmark*, and many other Places.

'T IS true, that the *New Testament* affords us no particular Catalogue of the several Books which belong to the *Old*, yet by the special Notes and Characters which *Christ* and his

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§ *Philo Judæus apud Euseb. de Prepar. Evangel. lib. 8.*

† *Genebrard. Chronogr. lib. 2. p. 190. col. 2.*

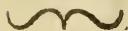
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*Apostles* have there set upon them, we may evidently distinguish them from all other Books whatsoever. And first, the Scriptures that Christ recommended to his Disciples, related to the former *Partition* that had been made of them by the *Jews*, and were no other than what were then found written in the Law of *Moses*, in the Prophets, and in the *Psalms*\*; where the *Psalms* comprehended all the *Hagiographa*, or the rest of the Holy Writings, as distinguished from the Law and the Prophets, and being the most eminent Book among them, gave the Denomination to the rest; so that all those Scriptures which are not contained within this Division, and cannot be referred to one of these three Classes, as none of the controverted Scriptures can be, are by Christ himself excluded out of the Canon of the Old Testament; for to those three he reduced all the Scriptures that were then extant, or acknowledged by him. Which is likewise St. *Augustine's* own Confession, and the true Sense that he gives to this Place in St. *Luke*, when, for this very Reason, he excludeth the *Maccabees* out of that Division, because they had not the Testimony of Christ to be his Witnesses, and were neither comprehended in the Books of the Law of *Moses*, nor in the Prophets, nor in the *Psalms*; for these were all the Canonical Scriptures that the old Church received upon Divine Authority §: Nor did the *Apostles* after Christ, ever recommend any other Scriptures of this Nature to us, than what were contained under these three Heads, whereof

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\* *Luke* xxiv. 27, 44, 45.

§ St. *Aug. lib. 2. Contra Gaud. c. 23. & de Unitat. Eccl. cap. 16.*



they give us these distinguishing and proper Characters; that they were written by *Moses* and the Prophets †; that by those Prophets God spake of Old Time to their Fathers ||; that all their Prophecies were sure and certain\*; that not so much as one Jot or Tittle of them should ever fail §; that all Scripture is of Divine Inspiration †; and, that the Oracles of God were committed to the *Jews* ||: None of all which Notes can be set upon the Books which are now controverted. And though it should appear, that the New Testament doth now and then refer to the Apocryphal Books, or to any other Writings or Stories of Old Time; for the Prophecy of *Jeremiah*, which is mentioned *Mat. xxvii. 9.* the Story of *Jannes* and *Jambres*, spoken of *2 Tim. iii. 8.* and the Prophecy of *Enoch*, taken notice of *Jude 14.* are not to be found, either in the undoubted or disputed Books of the Old Testament; it will follow, that these Books or Stories contained some Things in them that were true, but by no means that they are to be received as Canonical Scripture. There are several Places of *St. Paul's* Epistles, in which *Aratus*, *Menander*, and *Epimenides*, three Heathen Writers, are made use of, and yet no body will pretend to plead for inserting their Writings among the Canonical Books of the New Testament, of which I proceed to speak. In the New Testament, those Books only are accounted Canonical, which were written, or, however,

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† *Acts* xxiv. 14. — xxvi. 22. — xxviii. 23.

|| *Heb. i. 1.*

\* *2 Pet. i. 29.*

§ *1 Pet. i. 25.*

† *2 Tim. iii. 16.*

|| *Rom. iii. 2.*

## ARTICLE VI.

authorized by the Apostles ; for they being the immediate Disciples of, and Attendants upon our Lord, and being commissioned by him to instruct the World in the Doctrine which he taught them, were, without doubt, infallible, as I hope I have proved already from their Power of working Miracles ; for if such a Power, when 'tis exercised for the Confirmation of a Doctrine worthy of God, be not a sufficient Evidence, that what they are made use of to attest is from God, 'tis hard to imagine how 'tis possible for God himself to reveal his Will to Mankind: And, therefore, their Teachings, their Writings, their Judgments ought to be received with all Veneration and Submission. *St. Paul* is reckoned, very justly, of the same Authority with the rest, because our Saviour was pleased to appear to him from Heaven, and to reveal his Gospel to him in his own Person, and appoint him an Apostle after an extraordinary Manner ; for he received his Commission not from Men, as himself tells us, *Gal. i. 1, 12.* but from Jesus Christ, and God the Father. What the Apostles wrote, and what they authorized, can be known no other Way, than by the Testimonies of those who lived at the same Time with them, and the Tradition of those who succeeded them: And, therefore, whenever any Churches received any Writings to instruct them in Religion from the Apostles, they looked upon those Writings as Canonical, or a Rule of Faith and Manners, in the Particulars whereof they treated. And whenever any other Churches were assured, either by the Testimony of those who knew it themselves, or by certain Tradition, that such and such were Apostolical Writings, they too esteemed them Canonical, preserved them as such themselves, and as such transmitted



mitted them to others. Hence it appears, that the written Canon increased gradually in itself, as the Apostles writ new Books, and was likewise gradually spread over the World, as particular Churches received those Books from others, with good Testimonies and Evidences, of their being the genuine Works of those, under whose Names they were conveyed to them: No wonder then, if some Books were sooner, and some later received as Canonical by the universal Body of Christians in all Places, because, either the Books themselves, or the Testimonials to prove them Apostolical, might, nay, naturally would, be transmitted to some Churches later than others, as they were situated nearer to, or removed further from those Cities or Countries, where they were first published, or enjoyed a greater or less Intercourse with them. But the general conveying a great Part of them over the whole Christian Church, seems to have been performed in the Beginning of the second Century, about the Time of St. *John's* Death, or immediately after it; for, as *Eusebius* tells us, in his *Ecclesiastical History* †, there were then great Numbers of Persons, Disciples of the Apostles, who travelled over the World, building up Churches, where the Apostles had before laid the Foundations, and preaching the Faith of Christ in other Places, which had never heard of it before, carrying along with them the Copies of the Gospels to all Countries whither they travelled. And, it is very probable, that they took with them some other Parts of the New Testament besides, since, as we shall immediately see, from the Testimony of *Irenæus*

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† Book 3. c. 37.

and *Tertullian*, they were owned and admitted every where soon after. For the clearing of which, I shall consider what Books were first taken into the Canon by the whole Church, and what afterwards; not omitting also to remark, that they had besides, some that were stiled *Ecclesiastical*, and others *Spurious* and *Supposititious*.  
 1. The Four Gospels, the Acts of the Apostles, the Thirteen Epistles of *St. Paul*, that to the *Hebrews* being excepted, the First of *St. Peter*, and the First of *St. John*, were all received over the Christian World, in the Time of *Eusebius*, as appears from his *Ecclesiastical History*. To him I might join *Athanasius*, the Council of *Laodicea*, *Epiphanius*, *Ruffinus*, &c. but because they wrote a while after, when the whole Canon of the New Testament began to be settled, their Testimony will reach the other Books as well as these under Consideration, and therefore I shall reserve them for a fitter Place.

IT is true, indeed, that *Eusebius*, and those others, did not publish their Judgments on this Subject 'till above 300 Years after Christ; and, therefore, seem some of the latest to be Witnesses in a Case of this Nature: But then we ought to observe, not only that they speak positively what was the general Judgment of their Days, but that three of them appeal to the *Tradition of the Church*, and the *Testimony of the Antients*, who living nearer the Age of the Apostles, had better Opportunities of informing themselves from authentick Proofs, what were their true and genuine Works. It was upon this Testimony of primitive and succeeding Writers, that the Catholick Church did, in the Time abovementioned, admit these Books as Apostolical, and account them for  
 Canonical

Canonical Parts of the New Testament. Many of the Writings which they consulted, are now perished, but some have been preserved to our Days, from which I shall produce an Instance or two, to shew that the Church, in the Time of *Eusebius*, had real Warrant from Antiquity, to look upon the Books, whereof I am now speaking, as Canonical, or Rules of Faith, since they had been esteemed for such long before, and were attributed to them whose Names they bear, by their Predecessors. Thus *Tertullian*, who flourished at the End of the second Century, tells us expressly, in his Discourse of the *Prescription of Hereticks*, that *the Law and the Prophets, the Gospels and Apostolick Writings*, were the Books from whence we are to learn our Faith. And that we may know what he meant by *Gospels and Apostolick Writings*, for about them we are only concerned at present, he does, as Occasion was offered in his several Treatises, appeal to all the Books abovementioned, excepting only the Epistle to *Philemon* \*, out of

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which,

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\* If it be required what Evidence we have, that the Epistle to *Philemon*, since it's quoted neither by *Tertullian* nor *Irenaus*, belongs to this first Set of Canonical Books? I answer, 1. That *Eusebius* and *Gregory Nazianzen*, both in his *Iambicks* to *Seleucus*, and his Poem concerning the Genuine Books of the Scripture, manifestly reckon this Epistle among those Parts of the Canon, which were never doubted of. 2. *Origen* expressly ascribes it to *St. Paul*, in his 19th Homily on *Jeremiah* (*Ed. G. L.*) p. 185. 3. Though *Tertullian* does not in direct Terms tell us, that it was accounted one of the Canonical Books in his Time, yet he says that from whence it necessarily follows; for *Lib. 5.* against *Marcion*, c. 21. he wonders why that Heretick rejected the Epistles to *Timothy* and *Titus*, which concern the State of the whole Church, when yet he received another written to a single Person, as well as these; whereby none can be understood but this to *Philemon*, since 'tis well known,

ARTICLE VI. which, being very short, he had no Occasion, I suppose, to produce any Testimonies, as the real Writings of the Apostles, and Persons to whom we ascribe them. And Irenæus before him, who conversed, as we learn from himself, with Polycarp and others, that had been instructed by the Apostles and immediate Disciples of our Lord, mentions the Code of the New Testament as well as of the Old, calls the one as well as the other the Oracles of God, and Writings dictated by his Word and Spirit; speaks expressly several times of the Four Gospels, and quotes the same Books of the New Testament, which we observed Tertullian does, and under the Names of the same Authors that he does, even of those by whom we now believe they were written, and blames the Hereticks of those Times for rejecting their Authority †. They were Hereticks only that rejected them in those early Ages; neither does it appear that so much as one of the Books we are now considering, was ever doubted of, or called in Question by any of the Members of the Catholic Church, after they were once publicly known. This is enough to evince, that Eusebius and the Church in his Time had Testimonies of the Antients to assure them, that the Books above specified were really the Writings of the Disciples and Followers of our Saviour:

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known, that Marcion rejected all the Canonical Epistles, and consequently, the Second and Third of St. John; which also, were not at that Time generally embraced by the Catholics. And, therefore, since he joined with the Catholics in receiving one Epistle to a single Person, it must necessarily be this, for he rejected all others.

† Lib. 3. c. 3. & 39. L. 1. c. 1. L. 3, c. 12. L. 1. c. 1. L. 2. c. 47. L. 3. c. 1. &c. L. 3. c. 2.

And

And besides these two Authors now mentioned, there are others still extant, as *Clemens of Alexandria*, *Origen* and *Cyprian*, who confirm the same Truth, and many now lost, which they then had in their Hands, from whence they drew further Proofs and Evidences in this Matter.

THE Epistle to the *Hebrews*, the Second of *St. Peter*, the Second and Third of *St. John*, the Epistles of *St. James* and of *St. Jude*, and the *Revelation*, were at the Beginning questioned by some, as *Eusebius* informs us, in the Book and Chapter above alledged; but then, as the same Author in the same Place assures us, they were received and acknowledged by many others. The Argument about these, was not so general and uniform as about the other Books: Some Persons and Churches, perhaps, received them all, but the whole Body of the Catholics did not, as being not then fully satisfied, every where, concerning the Evidence which was produced for them. Yet, neither were they generally rejected, as some pretend, for several of them were received in several Places, as it would be very easy to prove from *Irenæus*, *Tertullian*, and others of the Fathers yet extant. But however the Case was at first, it is apparent, that upon due Examination of the Testimonies of the Antients produced on their Behalf, these also were, in process of Time, received into the Canon; for *Athanasius*, in one of his Festival Epistles, wrote about twenty Years after the History of *Eusebius*, reckons them expressly among the rest §; so does also the Council of *Laodicea*,

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§ *Athanas.* Vol. II. G.L. P. 39. & *Balsam.* p. 921.

## ARTICLE VI.

excepting only the *Revelation* †; so does *Epiphanius*; and so also does *Ruffinus* towards the End of that Century, and vouches the Authority of the Antients, and the Monuments of his Predecessors for so doing, as *Athanasius* also had done before him \*. *Nazianzen*, indeed, in his *Iambicks* to *Seleucus* †, which sometimes go under the Name of *Amphilochius*, tells us, that the controverted Books were in his Time doubted of by some. But 'tis plain from the Verses under his own Name, concerning the genuine Books of the Scripture ‡, that he received them all, the *Revelation* only excepted. And it appears too by St. *Jerome* †, that when he wrote his Letter to *Dardanus*, several of the *Latin Church* rejected the Epistle to the *Hebrews*, and several of the *Greek Church* the *Revelation*; but he declares positively, that he owned both for Canonical, *because most of the Antients had done so before him*. However, the Council of *Laodicea* being admitted into the Code of the universal Church, and afterwards more solemnly ratified, among others, in the first Canon of the § Fourth General Council, shews plainly, that both the *Eastern* and *Western*

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† *Ibid.* p. 850. Whether the Council of *Laodicea* left out this Book, as a Book that is not Canonical, or, as a Canonical Book not fit to be publicly read, is what I cannot take upon me to determine. The Church of *England* does not read this Book in the Lessons, but only some small Portions instead of the Epistles, on some peculiar Festivals, because not intelligible by the generality of the People. And thus also, she reads no Part at all of the *Canticles* upon the same Account, and yet hath asserted both one and the other to be part of the Canon in the 39 Articles.

\* *Epiphan.* Heres. 76. p. 941. *Ruffinus* on the Creed, p. 26.

† Vol. II. p. 194.

‡ Page 98.

† F. 24.

§ A. C. 450. See also Act 11. of that Council, p. 406.

Churches

Churches did then receive *all the Pieces mentioned above*, for Canonical, excepting the *Revelation* only; and what Opinion they had of that, we can't judge from this Argument, because the *Laodicean* Fathers had said nothing of it in their last Canon. When it was first universally received is not very easy to decide. Certain it is, from the Sixteenth Canon of the Fourth Council at *Toledo* \*, that there were very many then, at least in *Spain*, who rejected it; and certain it is from the same Canon, if we may believe the Fathers who composed it, that it had been declared formerly Part of the New Testament, by many Councils and Synodical Decrees: But the Names of those Councils which had asserted the Divine Authority of this Book, are not there set down; and, therefore, I must ingenuously confess, that I can't tell what Synods the Fathers had an Eye to therein, besides that of *Carthage* †, which reckons the *Apocalypse*, or *Revelation* by Name, among the Canonical Books of the New Testament. For, as to the famous Decree of the *Roman* Council under *Gelasius*, I suppose that was not forged till some Years after the Fathers at *Toledo* made that Canon we are now considering: However, it is evident, that many of the most Primitive Fathers acknowledged the *Revelation* to be Divine, and written by St. *John* the Apostle, as I shall shew hereafter; it is evident too, from what has been already alledged, that *Athanasius*, *Ferome*, and *Ruffinus*, received it, and appealed to the Antients as their Warrant for so doing. We have seen likewise, that it

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\* A. C. 633.

† A. C. 419.

## ARTICLE VI.

was owned by *Epiphanius*, and acknowledged as Canonical by a Synod at *Carthage*. It was admitted also for such by *St. Ambrose* \*, *St. Augustin* ||, and many others of that and succeeding Ages. But whether the diffusive Body of the Church, was so far satisfied of its being authentick, as to receive it *every where* for such 'till it was established by the Sanction of the sixth General Council §, I shall not take upon me to determine: However, *then* the Controversy seems to have been brought to an End, if not before; for the Fathers of that Assembly having received, not only the Decrees of the Council of *Carthage*, but also, which is more express in the Case †, *the Epistle of Athanasius above-mentioned*, did thereby own, the *Revelation* to be properly Canonical; and the whole Church of that Age, and especially the Orientals, among whom this Book had been most questioned, submitting to their Authority, backed with so good Evidence, *this, as well as the other controverted Pieces* had been, was afterwards reckoned as a genuine Part of the New Testament. There have been always in the Church besides these, other Writings that were called *Ecclesiastical*, *viz.* the Writings of the antient Fathers, which have ever been looked upon as useful and of good Authority (though not infallible, as the Canonical Scripture is) being generally composed, not only by pious and learned Men, but also by those, who lived in, or near the primitive Ages of Christianity; and,

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\* L. 3. Of Virgins, p. 98.

|| Of Heresy, c. 30.

§ A. C. 680.

† Can. 2.

consequently,



consequently, had better Opportunities of being acquainted with the Doctrine and Practice of the first Preachers of it than we have. And among these, *they* have always been esteemed of the greatest Authority (if their Character was answerable upon other Accounts) who flourished and wrote nearest the Times of the Apostles. Of this Sort is that which is called the First Epistle of *Clemens* to the *Corinthians*, which, though *Eusebius* tells us was of so great Estimation §, as to be read publickly in Churches, yet he excludes it from the Sacred Canon \*, and so he doth the Pastor of *Hermas* ‡, which both he and *Athanasius* †, and *Ruffinus*, acknowledge to have been read openly in some Places, yet they all join in raising it no higher than an Ecclesiastical Piece. Several spurious Writings were also published very early in the Church, under the Names of the Apostles and other great Men: These were for the most Part composed by the *Gnosticks*, and other Hereticks, to maintain and propagate their false and wicked Opinions ||; and some too were the Works of zealous, but simple Catholicks. As for Instance, the Travels of *Paul* and *Thecla*, the Author of which, as *Tertullian* and St. *Jerome* inform us †, wrote it out of Love to St. *Paul*: He was discovered in the Life-time of St. *John*, and by him censured. Many of these were found out to be Cheats as soon as they came abroad, and others not till after some Years:

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§ Eccl. Hist. lib. 3. c. 16.

\* Lib. 3. c. 25.

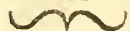
‡ Ibid.

† In the Places before cited.

|| *Iren.* lib. 1. c. 17.

† *Tertull.* de *Baptism.* c. 17. and St. *Jerome* of Eccl. Writing.

## ARTICLE VI.



However, they were generally discovered sooner or later; so that of the Forgeries of the first Ages, there is little remaining to our Times except the bare Titles. I proceed now in the Third Place to shew, why we reject the Books mentioned in this Article as *Apocryphal*. And here, I hope, after what hath been already said, it will be sufficient to observe, First, That as the *Jewish* Church never received these Books for *Canonical*, 'tis very absurd for us to pretend to do it upon no better Warrant than the Majority of Votes, at a partial, corrupt, and pretended Council, so many hundred Years after those controverted Books had made their Appearance in the World, and when nobody could be supposed to be in a Capacity of judging whether they ought to be taken into the Canon of Scripture, in Comparison of those who had rejected them under the *Jewish*, and at the Beginning of the Christian Dispensation; for if the *Jews* had the Oracles of God committed to them, and if they transmitted them to the first Christians, what the former received and transferred to the latter, ought to be received by us, and no other. And, 2dly, That every one of these Books, contains either false Doctrine, or false History. Thus the Angel in *Tobit* makes a Lye, which is contrary to the Nature of good Spirits, *Tob. v. 12.* *Judith* in her Prayer commendeth the Fact of *Simeon*, which is condemned by the Holy Ghost, *Gen. xlix. 5.* and prays that God would prosper such Stories and Speeches as were notorious Untruths. 'Tis said in *Baruch*, chap. i. That he wrote the Book which goes under his Name, in *Babylon*, but it appears that he resided with *Jeremiah* at *Jerusalem*, and went not from him, *Jer. xxxiii. 6.* The Story of *Susanna* maketh *Daniel* a young Child in the Days of *Astyages*,

*Asthyages*, and to become famous among the People by the Judgment of *Susanna*, whereas *Daniel* himself writeth otherwise of his Carriage into *Babylon*, in the Days of *Jeboiakim*, under *Nebuchadnezzar*, and of the Means by which he was known first to be a Prophet, *Dan.* i. 12. The Story of *Bel* and the *Dragon* speaks of *Habakkuk* the Prophet in the Days of *Cyrus*, who prophesied before the Captivity of *Babylon*, which was Seventy Years before *Cyrus*. The First Book of *Maccabees* saith, that *Antiochus* died in his Bed at *Babylon*, *Chap.* vi. but the Second Book saith, that he was cut in Pieces in the Temple at *Nanea*, *Chap.* i. and in another Place, that he died of a grievous Disease of his Bowels, in a strange Country, in the Mountains, *2 Mac.* ix. 28. The Canonical Book of *Esther* saith, that *Mordecai* had no Reward, *Esther* vi. 3. the Apocryphal Book saith that he had, *Chap.* xii. 5. The Book of *Wisdom* is said, by several ancient Writers, to be written since the Time of our Saviour. Its cruel Sentence against Bastards, at the End of the Third Chapter, is a Proof that it cannot be from God. The Author of *Ecclesiasticus* understands the Prophecy of *Malachi*, of the Personal Coming of *Elias*, which our Saviour doth manifestly refer to *John* the Baptist, *Matth.* xi. 14. The Third Book of *Esdras* saith, that the Vessels of Gold and Silver, which *Cyrus* delivered to *Sbesbazzar*, were not sent to *Jerusalem* till the Time of *Darius*, which is contrary to the Account given us by *Ezra*, *Chap.* i. 11. See *3 Esdras* iv. 44, 57. The Fourth Book of *Esdras* contains so many Falsities and Fables, that it is rejected even by the Papists themselves.

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I COME now, in the *fourth* and *last Place*, to consider, whether the Doubts which have been entertained, with relation to some Books of the *New Testament* before-mentioned, be any Reason why we should not receive them as Canonical now? — 'Tis certain that the Epistle to the *Hebrews* is owned as *St. Paul's*, by *Clemens of Alexandria*, and by *Origen* in his Comment on *St. John* \*. He affirmed, as we find in the *Ecclesiastical History* of *Eusebius* †, that many of the Antients believed it to be *St. Paul's*. *Eusebius* saith, it was only rejected by some, and seems, for his own Part, to have admitted it into the Canon with the rest ‡. *St. Jerom*, in his Epistle to *Dardanus* ||, says, That it was received by most of the Antients, and quoted by them as Canonical Scripture. I don't produce the Testimony of *St. Jerom*, upon his own Account, in this Place, either for this Epistle, or for the *Revelation*; but only as he informs us, what was the Belief of most of the Antients, in the Case before us. The ancient *Syriack* Version hath this Epistle, and ascribes it to *St. Paul* §. The Epistle of *St. James* was owned as that Apostle's by *Origen*, in his Eighth Homily on *Exodus* †. And *Eusebius*, in his *Ecclesiastical History* saith, it was approved by many. The ancient *Syriack* Version hath likewise this Epistle: The Second Epistle of *St. Peter* is

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\* *Clem. Alexand. Stromata, lib. 4. p. 514.*

† *Lib. 6. cap. 25.*

‡ *Lib. 3. cap. 3. & 25, & 38.*

|| *F. 24.*

§ See Father *Simon's* Critical History of the New Testament.

† *F. 43. & Euseb. Eccl. Hist. lib. 3. cap. 25.*

owned as his by *Origen*, in his Seventh *Homily* on *Joshua* \*, and by *Firmilian* of *Cappadocia*, in his Epistle to *St. Cyprian*, among the Epistles of that Father †. *Eusebius* says the same of this as of the Epistle of *St. James*, and in the same Place. The Second Epistle of *St. John* is owned as that Apostle's, by *Irenæus* ‡, by *Clemens* of *Alexandria*, who wrote a short Explanation of it ||, by a Council at *Carthage* in the Year 256, among *St. Cyprian's* Tracts §. *Eusebius* says the same of this as of the Epistle of *St. James*. *Origen* allows, that both the Second and Third Epistles of *St. John* might be admitted for that Apostle's, and plainly acknowledges that many received both as genuine, when he says, *all* did not †. *Dionysius* says the same of this, that he does of the Second, and *Eusebius* the same that he says of *St. James's* Epistle. The Epistle of *St. Jude* is owned as his by *Tertullian* \*\*, by *Clemens* of *Alexandria* ††, and by *Origen* in his Comment on *St. Matthew* ‡‡. *Eusebius* also saith the same of this that he does of the Epistle of *St. James*. The *Revelation* is ascribed to *St. John* the Apostle by *Justin Martyr*, in his Dialogue with *Trypho* |||, by *Irenæus* §§, by

\* F. 156.

† Ep. 85. p. 220.

‡ Lib. 1. cap. 13. p. 95.

|| Which see at the End of his Treatise concerning the *Salvation of the Rich*, Oxford Edit. p. 142.

§ P. 242.

† Seventh *Homily* on *Joshua*, f. 156. & *Euseb. lib. 6. cap. 25.*

\*\* Of the Ornaments of Women, lib. 1. cap. 3.

†† *Pedag. lib. 3. cap. 8. p. 239.*

‡‡ Tom. 11. p. 223.

||| P. 308.

§§ Lib. 4. cap. 37. p. 373

ARTICLE VI. *Clemens of Alexandria*\*, by *Origen* †, and by *Tertullian* ‡. By *St. Cyprian* in his *Treatise of the Benefit of Patience*, 'tis ascribed to *John* without any Epithet; who quotes this Book, I believe, a Hundred Times. *St. Jerom* in his Epistle to *Dardanus* || says, that it was received by most of the Antients as *Canonical*, and that they cited Testimonies from it as such.

THE Sum of the Argument then is this: Since a great many considerable Persons appear to have owned these controverted Books, even before they were generally received by the *Whole Church*; and since even those who did for some Time doubt of their Authority, received them at last as the Authentick Writings of the *Apostles*, or other *inspired Men*, it follows, that their being once doubted of is no Argument against their being received as *Canonical* now. For if it be supposed, that while they doubted of these Books, they had Reason for their Doubt; that is, that they did it, because they were not as yet fully satisfied that they were *Apostolical Writings*, which the Objectors, I believe, will readily enough grant, it may be very reasonably presumed, that they had afterwards greater Reason to lay aside their Doubt; and that when they did receive them, it was because there had been then lately such Evidence and Attestation given, of their being written by the *Apostles* or other *inspired Men*, as they had not heard of before, such as they

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\* In his *Stromata*, lib. 6. p. 667.

† *Comment on St. Matthew*, Tom. 16. p. 417.

‡ *Against Marcion*, lib. 1. cap. 14, & 23.

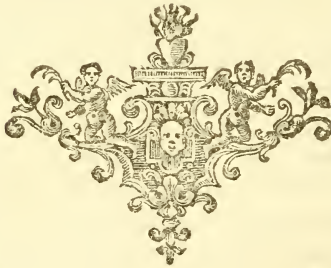
|| F. 2+.

could not then, with any Reason, contradict or gainſay ; for ordinarily a leſs Reason will perſuade a Man to take up an Opinion at firſt, than will perſuade him to go back from an Opinion, how weakly ſoever grounded, which he hath before embraced and defended. So that this Objection is ſo far from leſſening, that it rather ſtrengthens the Proof we have of the Authority even of theſe once *controverted Books* ; and it is beſides, a very good corroborating Evidence of the Authority of all the other Books of the New Teſtament. For the Backwardneſs of ſome Churches to receive theſe *controverted Books* at firſt, when they had nothing to object to the Matter of them, makes it evident, that the Chriſtians of the firſt Ages were not ſo very eaſy and credulous as ſome have repreſented them ; that they did not ſo greedily ſwallow any Book for Divine Revelation that contained a great many Miracles, mixed with a few good Morals, without making due Enquiry concerning the Author and Authority thereof. But on the contrary, their being ſo hard to be perſuaded to receive theſe *controverted Books* for ſome Time, while they wanted, as they thought, ſufficient Atteſtation (though the Doctrine of them was in all Points agreeable to the Doctrine of the other Books which they had before received ; their being ſo hard, I ſay, to receive theſe Books) of the Authority of which there, nevertheleſs, really was ſuch Evidence, as they themſelves, after having well weighed and conſidered it, declared themſelves ſatisfied with, gives very good Ground to believe, that they had, from the Beginning, ſuch Evidence as was without Exception, of the Authority of all thoſe other Books (that is, of much the greateſt Part) of the New Teſtament

ARTICLE VI. which was never controverted, which were from the Beginning, and with universal Consent, received by all Christian Churches; for if there had not been very undeniable Evidence of their being the genuine Writings of the *Apostles*, or other *inspired Men*, there would certainly have been the same Doubt and Controversy concerning *them*, that there once was concerning *these*.†

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† See *Stillingfleet's Origines Sacra*. *Grotius's Truth of the Christian Religion*, Book 3. *Cosins's Hist. Scholast. Christian's Birthright*, §. 2. *Prideaux Fasc. Controv. c. 1. q. 2.* *Hall's Roma Irreconcil.* §. 14. *Field of the Church*, p. 224, 378. *Prefat. in Proverbs*.







ARTICLE VII.

*Of the Old Testament.*

The Old Testament is not contrary to the New: For both in the Old and New Testament, Everlasting Life is offered to Mankind by Christ, who is the only Mediator between God and Man, being both God and Man. Wherefore they are not to be heard, which feign that the Old Fathers did look only for Transitory Promises, although the Law given from God by Moses, as touching Ceremonies and Rites, do not bind Christian Men, nor the Civil Precepts thereof ought of Necessity to be received in any Commonwealth: Yet notwithstanding, no Christian Man whatsoever is free from the Obedience of the Commandments which are called Moral.

The EXPOSITION.



SO far is the Old Testament from being contrary to the New, that they confirm one another, and convey Authority to each other. *The Old and New Testaments confirm each other.* I think not

that I am come to destroy the Law and the Prophets, saith our Blessed Saviour; I am not

## ARTICLE VII.

*come to destroy, but to fulfil, Matth. v. 17, 18. Acts xviii. 28. 'Tis said of St. Paul, That he mightily convinced the Jews, and that publickly, shewing by the Scriptures, that Jesus was Christ. And, John v. 39. our Saviour says to the Jews, Search the Scriptures, for in them ye think ye have Eternal Life, and they are they which testify of me. And again, ver. 46. Had ye believed Moses, ye would have believed me; for he wrote of me. And Origen calls the Scriptures a perfect and well-tun'd Organ, sending forth one and the same Harmony, to those who are willing to understand the Things which belong to their Salvation, though composed of various Sounds; a Harmony which keeps under, and guards them from the Power of the Evil Spirit.*

*They aim likewise at the same End.*

As there is such an Agreement betwixt the Old and New Testament, so likewise do they both aim at the same End, that is, the Eternal Salvation of Mankind by Jesus Christ. Thus, *Gen. iii. 15. God saith to the Serpent, I will put Enmity between thee and the Woman, and between thy Seed and her Seed: It shall bruise thy Head, and thou shalt bruise his Heel.* This is a Promise of Christ, to restore Man from the miserable Condition to which he had reduced himself by his Disobedience, which is recorded in this Chapter. That the Old Testament concerns itself about the Eternal Salvation of Mankind, may be proved beyond Contradiction, from *Dan. xii. 2, 3.* where he speaks of a Time when *many of them that sleep in the Dust of the Earth shall awake, some to Everlasting Life, and some to Shame and Everlasting Contempt. And they that be wise shall shine as the Brightness of the Firmament; and they that turn many to Righteousness,*

*Righteousness, as the Stars for ever and ever.* As to the Method of securing our Salvation, the Old Testament gives us the Law, and promises Salvation to such as obey it. But inasmuch as the Infirmary or Weakness of Human Nature is so great, that no Man can pay an exact Obedience to the Law; it follows, that by the Law no Man is saved: And therefore the Old Testament points out Christ to us, as the only Author of our Salvation, through the Shadowings of Ceremonies, Types, and Prophecies; and the New Testament shews him to us plainly, as appears from *Rom. iii. 21.* *But now the Righteousness of God without the Law is manifested, being witnessed by the Law and the Prophets.* From *chap. xvi. 26.* *But now is made manifest, and by the Scriptures of the Prophets, according to the Commandment of the Everlasting God, made known to all Nations for the Obedience of Faith.* And from *Gal. iii. 24.* *Wherefore the Law was our Schoolmaster to bring us unto Christ, that we might be justified by Faith.* We love the Prophets, saith *S. Ignatius*, because they were eminent Men until the Coming in of the Gospel, and because they hoped in Christ, and waited for him\*. Let them not therefore, saith *Irenæus*, ascribe the Infidelity of some to the Law; for the Law did not hinder them from believing in the Son of God, but exhorted them, saying, That there was no other Way for Men to be saved from the old Misfortune which the Serpent or Devil occasioned, unless they believe in him, who, according to the Likeness of sinful Flesh, was lifted up from the Earth upon the Tree of Martyrdom, draws

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\* Epist. ad Philadel.

ARTICLE VII. all Things unto himself, and revives those that are dead †. In the Books of the Prophets, saith *Justin Martyr*, we find our Lord Jesus Christ foretold, as born of a Virgin, and crucified, and dying, &c.\*

To explain this Matter a little more fully, I shall shew, first, That the *Jews* always expected a *Christ* or *Messias*, and upon what Grounds their Expectation was built; and secondly, That what the Gospel contains in relation to that Jesus in whom we believe, is exactly correspondent or agreeable to what they taught upon this Head. That there was among the *Jews* an Expectation of such a *Christ* to come, is most evident. The Woman of *Samaria* could speak with Confidence, *I know that Messias cometh †*. And the unbelieving *Jews*, who will not acknowledge that he is already come, expect him still. Thus we find *all Men musing in their Hearts of John, whether he were the Christ or not ||*. When Jesus taught in the Temple, those which doubted, said, *When Christ cometh, no Man knoweth whence he is §*; those which believed, said, *When Christ cometh, will he do more Miracles than these which this Man hath done †?* Whether therefore they doubted, or whether they believed in *Jesus*, they all expected a *Christ* to come; and the greater their Opinion was of

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† *Adver. Hæres. lib. 4. cap. 5.*

\* *Apol. 1. cap. 39.* See *Hammond's Pract. Cat. lib. 1. §. 1.* Preface to the Whole Duty of Man, §. 12, &c. *Claget* on 2 *Pet. i. 19.* *Nowelli Catech. p. 41.*

‡ *John iv. 25.*

|| *Luke iii. 15.*

§ *John vii. 27.*

† *Ibid. ver. 31.*

him, the more they believed he was that *Messias*. Many of the People said, *Of a Truth this is the Prophet*; others said, *This is the Christ* \*. As soon as *John* began to baptize, the *Jews* sent *Priests* and *Levites* from *Jerusalem*, to ask him, *Who art thou* †? that is, whether he were the *Christ* or no? And he confessed and denied not, but confessed, *I am not the Christ* ††. For as they asked him after, *What then, art thou Elias*? and he said, *I am not: Art thou that Prophet*? and he answered, *No*: So without Question their first Demand was, *Art thou the Christ*? and he answered, *I am not*. From whence it clearly appeareth, that there was a general Expectation among the *Jews* of a *Messias* to come; and not only so, but the Learned inform us, That it was always counted among them an Article of their Faith, which all were obliged to believe who professed the Law of *Moses*, and whosoever denied that, was thereby interpreted to deny the Law and the Prophets. Wherefore it will be worth our Enquiry to look into the Grounds upon which they built that Expectation. It is most certain that the *Messias* was promised by God, both before and under the Law. God said unto *Abraham*, *In Isaac shall thy Seed be called* ‡: And we know that was a Promise of a *Messias* to come, because *St. Paul* hath taught us, *Now to Abraham and his Seed were the Promises made. He saith not, And to Seeds, as of many; but as of one, And to thy Seed, which is Christ* §. The Lord

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\* *John* vii. 40, 41.

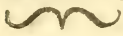
† *Ibid.* i. 19.

†† *Ibid.* 20, 21.

‡ *Gen.* xxi. 12.

§ *Gal.* iii. 16.

## ARTICLE VII.


 said unto *Moses*, *I will raise them up a Prophet from among their Brethren like unto thee* \*. And *St. Peter* hath sufficiently satisfied us, that this Prophet promised to *Moses*, is *Jesus the Christ*. Many are the Prophecies which concern him, many the Promises which are made of him: But yet some of them very obscure; others, though plainer, yet have Relation to the Person, not to the Notion or the Word *Messias*. It may therefore seem strange, how so universal an Expectation of a Redeemer, under the Name of the *Messias*, should be spread through the Church of the *Jews*. But we are to consider, that in the Space of Seventy Years of the *Babylonish* Captivity, the ordinary *Jews* had lost the exact Understanding of the old *Hebrew* Language before spoken in *Judæa*, and therefore when the Scriptures were read unto them, they found it necessary to interpret them to the People in the *Chaldee* Language, which they had lately learned: As when *Ezra* the Scribe brought the Book of the Law of *Moses* before the Congregation, the *Levites* are said to have caused the People to understand the Law, because *they read in the Book, in the Law of God distinctly, and gave the Sense, and caused them to understand the Reading*. Which constant Interpretation begat, at last, a *Chaldee* Translation of the Old Testament to be read every Sabbath in the Synagogues: And that being not exactly made Word for Word with the *Hebrew*, but with the Liberty of a brief Exposition by the Way, took in, together with the Text, the general Opinion of the learned *Jews*. By which means it came to pass, that not only the

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\* *Acts* iii. 22.

Doctrine, but the Name also of the *Messias* was very frequent and familiar with them. In-  
 somuch, that even in the *Chaldee* Paraphrase  
 now extant, there is express Mention of the  
*Messias* in above Seventy Places, besides *Daniel*  
 ix. 26. where it is foretold, that the *Messias*  
*should be cut off*. The *Jews* then, informed by  
 the plain Words of *Daniel*, instructed by a con-  
 stant Interpretation of the Law and the Pro-  
 phets, read in their Synagogues every Sabbath-  
 Day, relying upon the infallible Predictions  
 and Promises of God, did all unanimously ex-  
 pect out of their own Nation, of the Tribe of  
*Judab*, of the Family of *David*, a *Messias* or  
 a *Christ* to come. Now, this being granted,  
 as it cannot be denied, it may not be amiss to  
 take Notice of the Time in which this Promise  
 was to be fulfilled: Which we shall demonstrate  
 out of the Scriptures to be past, and conse-  
 quently that the promised *Messias* is already  
 come, which will serve as an excellent Intro-  
 duction to what I shall say on the Second Pro-  
 position.

THE Prediction of *Jacob* on his Death-Bed  
 is clear and pregnant, *The Scepter shall not de-  
 part from Judab, nor a Law-giver from between  
 his Feet, until Shiloh come; and to him shall  
 the Gathering of the People be*. But the Scep-  
 ter is departed from *Judab*, neither is there  
 one Law-giver left between his Feet. There-  
 fore *Shiloh*, that is, the *Messias*, is already come.  
 That the *Jewish* Government hath totally failed,  
 is not, without the greatest Folly, to be denied;  
 and therefore that *Shiloh* is already come, must  
 be granted, except we should deny the Truth  
 of the Divine Predictions. There remains then  
 nothing to be proved, but that by *Shiloh* is  
 to

ARTICLE VII. to be understood the *Messias*: Which is sufficiently manifest both from the Consent of the ancient *Jews*, and from the Description immediately added to the Name. For all the old Paraphraſts call him expreſly, The *Messias*, and the Words which follow, *To him ſhall the Gathering of the People be*, ſpeak no leſs; as giving an Explication of his Perſon, Office, or Condition, who was but darkly deſcribed in the Name of *Shilob*; for this is the ſame Character by which he was ſignify'd unto *Abraham*; *In thy Seed ſhall all the Nations of the Earth be bleſſed*; by which he is decyphered in *Iſaiab*; *In that Day there ſhall be a Root of Jeſſe, which ſhall ſtand for an Enſign of the People*; *to it ſhall the Gentiles ſeek, and his Reſt ſhall be glorious*, *Iſai. xi. 10.* And in *Micah chap. iv. ver. 1.* *The Mountain of the Houſe of the Lord ſhall be eſtabliſhed on the Top of the Mountains, and it ſhall be exalted above the Hills, and People ſhall flow to it.* And thus the Bleſſing of *Judah* is plainly intelligible: *Judah, thou art he whom thy Brethren ſhall praiſe; thy Hand ſhall be in the Neck of thine Enemies, thy Father's Children ſhall bow down before thee*, *Gen. lxi. 8.* Thou ſhalt obtain the Primogeniture of thy Brother *Reuben*, and by Virtue thereof ſhalt rule over the reſt of the Tribes: The Government ſhall be upon thy Shoulders, and all thy Brethren ſhall be ſubject unto thee. And that you may underſtand this Bleſſing is not to expire until it make Way for a greater, know, that this Government ſhall not fail, until there come a Son out of your Loins, who ſhall be far greater than yourſelf: For whereas your Dominion reacheth only over your Brethren, and ſo is confined unto the Tribes of *Iſrael*; his Kingdom ſhall be univerſal, and all Nations of the Earth ſhall ſerve him.



him. Since then this *Shiloh* is so described in the Text, and acknowledged by the antient *Jews* to be the *Messias*; since God hath promised by *Jacob*, the Government of *Israel* should not fail, until *Shiloh* came; since that Government hath visibly and undeniably failed: it followeth inevitably, that the *Messias* is already come. In the same manner the Prophet *Malachi* hath given an express Signification of the Coming of the *Messias*, while the Temple stood, *Mal. iii. 1. Behold, I will send my Messenger, and he shall prepare the Way before me; and the Lord whom ye seek shall suddenly come to his Temple, even the Messenger of the Covenant whom ye delight in.* And the Prophet *Haggai* yet more clearly, *chap. ii. 6, 7, 9. Thus saith the Lord of Hosts, Yet once it is a little while, and I will shake the Heavens, and the Earth, and the Sea, and the dry Land, and I will shake all Nations; and the Desire of all Nations shall come: And I will fill this House with Glory, saith the Lord of Hosts.* It is then most evident from these Predictions; that the *Messias* was to come while the Second Temple stood. It is as certain, that the Second Temple is not now standing. Therefore, except we contradict the Veracity of God, it cannot be denied but the *Messias* is already come. Nothing can be objected to enervate this Argument, but that these Prophecies concern not the *Messias*; and yet the antient *Jews* confessed they did, and that they do so cannot be denied. For first, those Titles, *The Angel of the Covenant, The Delight of the Israelites, The Desire of all Nations*, are certain and known Characters of the Christ to come. And secondly, it cannot be conceived how the Glory of the Second Temple should be greater than the Glory of the First, without the

## ARTICLE VII.

the Coming of the *Messias* to it. For the *Jews* themselves have observed, that Five Signs of the Divine Glory were in the First Temple, which were wanting to the Second: As, The *Urim* and *Tbummin*, by which the High Priest was miraculously instructed of the Will of God; The Ark of the Covenant, from whence God gave his Answers by a clear and audible Voice; The Fire upon the Altar, which came down from Heaven, and immediately consumed the Sacrifice; The Divine Presence or Habitation with them, represented by a visible Appearance, or given, as it were, to the King and High Priest, by anointing with the Oil of Unction; and lastly, The Spirit of Prophecy, with which those especially who were called to the Prophe-tical Office, were endued. And there was no Comparison between the Beauty and Glory of the Structure or Building of it, as appeared by the Tears which dropt from those Eyes which had beheld the former: *For many of the Priests and Levites, and chief of the Fathers, who were ancient Men, that had seen the first House, when the Foundation of this House was laid before their Eyes, wept with a loud Voice, Ezra iii. 12.* and by those Words which God commanded *Haggai* to speak to the People for the introducing of this Prophecy; *Who is left among you that saw this House in her first Glory? And how do you see it now? Is it not in your Eyes, in Comparison of it, as nothing, Hag. ii. 3.* Since then the Structure of the Second Temple was so far inferior to the First, since all those Signs of Divine Glory were wanting in it, with which the former was adorned; the Glory of it can no other Way be imagined greater, than by the Coming of him into it, in whom all those Signs of the Divine Glory were far more eminently contained:

contained: And this Person alone is the *Messias*; for he was to be the Glory of the People *Israel*, yea, even of the God of *Israel*; the *Urim* and *T'humim*, by whom the Will of God, as by a greater Oracle, was revealed; the true Ark of the Covenant, the only Propitiatory by his Blood; he which was to baptize with the Holy Ghost, and with Fire, the true Fire which came down from Heaven; he which was to take up his Habitation in our Flesh, and to dwell among us, that we might behold his Glory; he who received the Spirit without measure, and from whose Fullness we do all receive. In him were all those Signs of the Divine Glory united, which were thus divided in the first Temple; in him they were all more eminently contained, than in those: Therefore his coming to the Second Temple was, as the Sufficient, so the Only Means by which the Glory of it could be greater than the Glory of the First. If then the *Messias* was to come while the Second Temple stood, as appeareth by God's Prediction and Promise; if that Temple, many Ages since, hath ceased to be, there being not one Stone left upon another; if it certainly were before the Destruction of it in greater Glory than ever the former was; if no such Glory could accrue unto it but by the Coming of the *Messias*; Then is that *Messias* already come.

HAVING thus shewn that the *Jews* always expected a *Christ*, or *Messias*, and upon what Grounds their Expectation was built, and that, according to their own way of Reasoning, he is, and must be already come; I proceed to shew, in the second Place, That what the Gospel contains in relation to that Jesus in whom we believe, is exactly correspondent or agreeable to what they taught

ARTICLE VII. taught upon this Head. And first, we are told in the New Testament, what is likewise acknowledged both by *Jew* and *Gentile*, that this *Jesus* was born in *Judea*, and lived and died there, before the Commonwealth of *Israel* was dispersed, before the Second Temple was destroyed, that is, at the very Time when the Prophets foretold the *Messias* should come: And there was no other beside him, that did, with any Shew of Probability, pretend to be, or was accepted as the *Messias*; therefore we must confess he was, and only He could be, the *Christ*. Secondly, All other Prophecies belonging to the *Messias*, were fulfilled in *Jesus*, whether we look upon the Family, the Place, or the Manner of his Birth; neither were they every fulfilled in any Person beside him: He then is, and no other can be, the *Messias* foretold in the Old Testament. That he was to come out of the Tribe of *Judab*, and Family of *David*, is very manifest. The *Jews*, which mention *Messias* as a Son of *Joseph*, or of *Ephraim*, do not deny, but rather dignify the Son of *David*, or of *Judab*, whom they confess to be the greater *Christ*. *There shall come forth a Rod out of the Stem of Jesse, and a Branch shall grow out of his Roots, and the Spirit of the Lord shall rest upon him, saith the Prophet Isaiah: And again, In that Day there shall be a Root of Jesse, which shall stand for an Ensign of the People; to it shall the Gentiles seek, and his Rest shall be glorious, Isaiah xi. 1, 10.* The Genealogy of *Jesus* shews his Family, and that the Prophecy was certainly fulfilled in respect of his Lineage; for it is evident that our Lord sprang out of *Judab*, and that he was descended from *Jesse*, and of the House of *David*. Besides, if we look upon the Place where the *Messias* was to be born, we shall find, that *Jesus* by a particular

cular Act of Providence was born there. *When Herod had gathered all the Chief Priests and Scribes of the People together, he demanded of them where Christ should be born. And they said unto him, In Bethlehem of Judea, Mat. ii. 4, 5.* The People doubted whether *Jesus* was the *Christ*, because they thought he had been born in *Galilee*, where *Joseph* and *Mary* lived; wherefore they said, *Shall Christ come out of Galilee? Hath not the Scripture said, That Christ cometh of the Seed of David, and out of the Town of Bethlehem, where David was? John vii. 41, 42.* That Place of Scripture which they meant was cited by the Scribes to *Herod*, according to the Interpretation then current among the *Jews*, and still preserved in the *Chaldee Paraphrase*: *For thus it is written by the Prophet; And thou Bethlehem in the Land of Judah, art not the least among the Princes of Judah; for out of thee shall come a Governor that shall rule my People Israel, Mat. ii. 5, 6.* This Prediction was most manifestly and remarkably fulfilled in the Birth of *Jesus*, when, by the Providence of God, it was so ordered, that *Augustus* should then Tax the World, to which end every one should go up into his own City; whereupon *Joseph*, and *Mary* his espoused Wife, left *Nazareth* of *Galilee*, their Habitation, and went into *Bethlehem* of *Judæa*, the City of *David*, there to be taxed, because they were of the House and Lineage of *David*: And while they were there, as the Days of the Virgin *Mary* were accomplished, so the Prophecy was fulfilled; for there she brought forth her First-born Son; and so, unto us was born that Day in the City of *David*, a Saviour, which is *Christ the Lord*, *Luke ii. 2, 11.* But if we add unto the Family and Place, the Manner of his Birth,

ARTICLE VII. which is also foretold, the Argument must necessarily appear conclusive. The Prophet *Isaiab* spake thus unto the House of *David*; *The Lord himself shall give you a Sign: Behold, a Virgin shall conceive and bear a Son, and shall call his Name Immanuel, Isaiab vii. 14.*: And we know that *Jesus* was thus born of the blessed Virgin *Mary*, *That it might be fulfilled which was thus spoken of the Lord by the Prophet, Mat. i. 22.* If we pass on from the Prophecies relating to his Family, and the Place and Manner of his Birth, to those which concern his Preaching, we find him *teaching the Jews as one having Authority, and not as the Scribes, Mat. vii. 29.* According to the Prediction of *Moses, Deut. xviii. 15.* and ordering his Disciples to *go and teach all Nations, Mat. xxviii. 19.*; according to that of *Isaiab xlii. 1, 4. I have put my Spirit upon him: he shall bring forth Judgment to the Gentiles, and the Isles shall wait for his Law.* If to those which relate to the Miracles which the *Messias* was to perform, we may compare *Isaiab xxxv. 5, 6.* with our Blessed Saviour's Message to *St. John the Baptist, Mat. xi. 4, 5.* The Words of the first are, *Then the Eyes of the Blind shall be opened, and the Ears of the Deaf shall be unstopped. Then shall the Lame Man leap as an Hart, and the Tongue of the Dumb shall sing.* Those of the latter, *Go, and shew John again those Things which ye do hear and see: The Blind receive their Sight, and the Lame walk, the Lepers are cleansed, the Deaf hear, and the Dead are raised up.* Another Mark or Character which the *Messias* is described by, is his Sufferings, by which we may understand the Wretchedness of his Life, and the Violence and Ignominy which attended his Death. The Prophet *Isaiab* speaking of his outward Con-

dition,

dition, saith, *He hath no Form or Comeliness: and when we shall see him, there is no Beauty that we should desire him. He is despised and rejected of Men,* Isaiah liii. 2, 3. And St. Mark tells us, that the Jews said of him, *Is not this the Carpenter, the Son of Mary?* and that they were offended at him, Mark vi. 3. *Being in the Form of God,* saith St. Paul, *he thought it not Robbery to be Equal with God: yet he made himself of no Reputation, and took upon him the Form of a Servant,* Phil. ii. 6, 7. And, while the Foxes had Holes, and the Birds of the Air had Nests, the Son of Man had not where to lay his Head, Mat. viii. 20. If Zachary say, *They weighed for my Price thirty Pieces of Silver,* Zach. xi. 12. St. Matthew will shew, that Judas sold Jesus at the same Rate, Mat. xxvi. 15. If Isaiah says, *That he was wounded;* if Zachary saith, *They shall look upon me whom they have pierced;* if the Prophet David, yet more particularly, *They pierced my Hands and my Feet,* the Evangelists will shew, how he was fastened to the Cross, and Jesus himself the Print of the Nails †. If the Psalmist tells us, *They should laugh him to Scorn, and shake their Heads, saying, He trusted in the Lord that he would deliver him; let him deliver him, seeing he delighted in him:* St. Matthew will describe the same Action, and the same Expression; *For they that passed by reviled him, wagging their Heads, and saying, He trusted in God, let him deliver him now, if he will have him; for he said I am the Son of God,* Mat. xxvii. 39, 43. Let David say, *My God, my God, why hast thou forsaken me?* Psalm xxii. 1. and the Son of David will shew in whose

† Isaiah liii. 5. Zach. xii. 10. Psalm xxii. 16. John xx. 27.

Person the Father spake it, *Mat. xxvii. 46.* where he cries out, *Eli, Eli, Lama Sabacthani.* Let *Isaiab* foretel, *That he was numbered with the Transgressors,* *Isaiab liii. 12.* and you shall find him crucified between two Thieves, *one on his Right Hand, the other on his Left,* *Mark xv. 27.* Read in the *Psalmist,* *In my Thirst they gave me Vinegar to drink,* *Psalms lxix. 21.* and you shall find in the *Evangelist,* *Jesus, that the Scripture might be fulfilled, said, I thirst: and they took a Sponge and filled it with Vinegar, and put it on a Reed, and gave him to drink,* *John xix. 28. Mat. xxvii. 48.* If we read *Psalms xxii. 18.* *They part my Garments among them, and cast Lots upon my Vesture,* *St. John* will tell us, that the *Soldiers took his Garments, and made four Parts, to every Soldier a Part, and also his Coat; that his Coat was without Seam, woven from the Top throughout; and that they said among themselves, Let us not rend it, but cast Lots for it, whose it shall be,* *John xix. 23, 24.* In the last Place, if the *Prophets* teach us, *That he shall be brought like a Lamb to the Slaughter, and be cut off out of the Land of the Living,* *Isaiab liii. 7, 8.* all the *Evangelists* will declare how like a *Lamb* he suffered; and, the very *Jews* will acknowledge that he was cut off: And now we may well conclude, *Thus it is written, and thus it behoved Christ to suffer,* *Luke xxiv. 46.;* and what it so behoved him to suffer, that he suffered. If *Isaiab* saith, *He made his Grave with the Wicked, and with the Rich in his Death,* the *Gospel* will tell us, that he was buried by *Joseph of Arimathea,* an honourable Counsellor. If it be prophesied of the *Messias,* *That he should have the Heathen for his Inheritance, and the uttermost Parts of the Earth for his Possession,* *Psalms ii. 8.;* and that all



*Kings should fall down before him, and all Nations serve him, Psalm lxxii. 11. St. Paul will inform us, that the Gospel was in his Time preached to every Creature under Heaven, Coloss. i. 23. He himself went from Jerusalem round about, through Phœnice, Syria, and Arabia, through Asia, Achaia, and Macedonia, even to Illyricum, full preaching the Gospel of Christ. And, doubtless, the other Apostles and Disciples were likewise diligent and indefatigable in their Endeavours to propagate the Faith; so that many were the Nations, and innumerable were the People which believed in the Apostles Days: And in not many Years after, notwithstanding Millions were cut off in their bloody Persecutions, yet did their Numbers equalize half the Roman Empire; and little above two Ages after the Death of the last Apostle, the Emperors of the World gave in their Names to Christ, and submitted their Scepters to his Laws, that the Gentiles might come to his Light, and Kings to the Brightness of his Rising; that Kings might become the nursing Fathers, and Queens the nursing Mothers, of the Church.*

THAT Christ is the only Mediator between God and Man, appears from 1 Tim. ii. 5. *For there is one God, and one Mediator between God and Man, the Man Christ Jesus.* When we call him a Mediator, we call him so, not only as he is our Redeemer, but also as he is our Intercessor. *For if any Man sin, we have an Advocate with the Father, Jesus Christ the Righteous,* 1 John ii. 1. †

*Christ the only Mediator between God and Man.*

† See Scott's Christian Life, Part II, cap. 7. §. 1, 6. *Novelli Catech.* p. 109.

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FROM what hath been said, it appears, That they are not to be heard which feign that the Old Fathers did look only for transitory Promises; and that they looked for Spiritual and Eternal Things, appears at large from *Heb. xi. 10.* where 'tis said of *Abraham*, that *he looked for a City which hath Foundations, whose Builder and Maker is God:* And from *ver. 13. and 14.* in the first of which 'tis said, *That they who sprang from Abraham and Sarah, died in Faith, not having received the Promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were Strangers and Pilgrims on the Earth.* And in the latter 'tis said, *That they that say such Things, declare plainly that they seek a Country.*

IT is therefore not to be doubted, but that the Faithful before the Manifestation of Christ in the Flesh, were so instructed by God, that they were fully assured, that there was a better Life after this; and, therefore, they neglected this Earthly, momentary and miserable Life, and principally sought and endeavoured after the other which is Divine and Heavenly. There was, however, some Difference betwixt their Condition and ours, inasmuch, as though it pleased God to raise their Minds from Temporal and Earthly Things, to have a Knowledge of, to seek after, and to desire an Inheritance in Heaven, and the Life of the World to come; yet, that they might be the better strengthened in the Hope and Expectation of it, he gave them a Sort of Earnest, or Foretaste of it, in those Temporal and Earthly Blessings which he bestowed upon them in such great abundance: Whereas the Life which is to come, being more clearly

clearly revealed to us by the Gospel, he omits that inferior Kind of conducting us, by the Consideration and Enjoyment of those meaner Things, and fastens our Thoughts more directly and immediately on such Things as are Spiritual and Divine. †

IN the remaining Part of this Article, the Precepts of the Old Testament are divided into those which do not oblige Christians, and those which do. And, *1st*, 'tis said, That the Ceremonies and Rites of the Law do not oblige Christians; and that the Ceremonies of the *Mosaical* Law were to be abolished, is foretold by God himself, *Jer. xxxi. 31, 32. Behold the Days come, saith the Lord, that I will make a new Covenant with the House of Israel, and with the House of Judah: Not according to the Covenant that I made with their Fathers in the Day that I took them by the Hand, to bring them out of the Land of Egypt. And that they were in Fact abolished by the Christian Dispensation, appears from Gal. iii. 25. But after that Faith is come, we are no longer under a School-Master, &c.* What the Apostle means by School-Master, appears from the Verse immediately preceding; *Wherefore the Law was our School-Master, &c.* Their being abolished is likewise to be proved from *chap. v. 1. Stand fast therefore in the Liberty wherewith Christ hath made us free, and be not intangled again with the Yoke of Bondage.* What this Yoke of Bondage is, is explained in the next Verse: *Behold, I Paul say unto you, That if ye be circumcised, Christ shall profit you nothing. Col. ii. 16, 17.* the Apostle speaks to the same Purpose:

*The Ceremonies and Rites of the Law do not oblige Christians.*

† See *Field* of the Church, Book I. cap. 5.

ARTICLE VII. *Let no Man therefore judge you in Meat or in Drink, or in respect of an Holy-Day, or of the New-Moon, or of the Sabbath-Days, which are a Shadow of Things to come; but the Body is of Christ. And the Author of the Epistle to the Hebrews, chap. vii. 12. hath these Words: For the Priesthood being changed, there is made of Necessity a Change also of the Law. And ver. 18, 19. For there is verily a Disannulling of the Commandment going before, for the Weakness and Unprofitableness thereof: For the Law made nothing perfect, but the bringing in of a better Hope did; by the which we draw nigh unto God. The Point which I am labouring to establish, is likewise discussed at large, Acts xv. In this Chapter we are told, that certain Men went down from Judea to Antioch, and taught the Brethren, that except they were circumcised after the Manner of Moses, they could not be saved. When Paul and Barnabas had disputed the Point with them, we are told farther, that they and some others were sent to Jerusalem about this Question; that when they came thither, some of the Sect of the Pharisees, which believed, insisted on the Necessity of Circumcision, and observing the Law of Moses: But after a full and free Debate, it was resolved by the Apostles and Elders, only to exhort them to abstain from Meats offered to Idols, and from Blood, and from Things strangled, and from Fornication. Agreeable hereto, is what St. Ignatius saith †, 'Tis absurd to call Jesus the Christ, and to Judaize, or imitate the Jews: And what Origen saith ‡,*

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† Epist. ad Magnes.

‡ Contra Celsum, lib. 7.

That the same Wisdom which once gave the Law, and afterwards the Gospel of Jesus Christ, was not willing that such Things as belonged to the *Jews* should continue, having destroyed their City and Temple. And lastly, what *Irenæus* saith §, That as the Law began in *Moses's* Time, so of course it ended in the Time of *John*; and that Christ came to fulfil it: And what *Justin Martyr* saith in his Dialogue with *Tryphon* ||, that we do not hope in *Moses* or the Law; and that the Law is antiquated and abolished.

THIS Reasoning is, without doubt, satisfactory enough to Christians, but will not satisfy the *Jews*, who do not allow the New Testament to be of any Weight in this Controversy. We must therefore proceed to argue with them in another manner, That the same Power which makes a Law, may at Pleasure revoke or repeal that Law, and substitute another in its Room, is what no Rational Man will deny. And it cannot be more inconsistent with the Wisdom of God, to alter or add to the Law of *Moses*, than it was to make any Addition whatsoever to the Revelation made to *Adam* and the Patriarchs. If it were not repugnant to the Wisdom of God to superadd *Rituals* and *Ceremonials*, to *Morals* and *Naturals*; why shall it be to take down the Scaffolds of Ceremonies, when God's Spiritual Temple, the Church of God, is come to its full Height? Is there not more Reason that *Rituals* should give Place to *Substantials*, than that such should be superinduced to *Morals*. There are

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§ *Adver. Hæres. lib. 4. c. 8.*

|| Page 228.

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only two Things that can with any shew of Reason be pleaded by the *Jews*, why it should be more repugnant to the Wisdom of God to add to the Law of *Moses*, than to any former *Revelation*; which are, 1. The greater Perfection they suppose to be in this Revelation above *others*. And, 2. That God in the Promulgation of it, did *express* that he would never alter it: But both these are manifestly defective and insufficient, in order to the End for which they are produced. For *First*, What Evidence is there that the Law of *Moses* contained so great *Perfection*, as that it was not *capable* of having any *Additions* made to it by God himself? We speak not now of the *Perfection* of the Moral Law, which it is granted contained in it the *Foundation* of all *positive Precepts*; for this we never contend for the Abrogation of, but the *ritual Law* is that we meddle with; and is it *possible* any Men should be so little befriended by *Reason*, as to think this to be the *utmost Pitch* of what God could *reveal* to the *World*, as to the *Way* of his own Worship? Let any indifferent *rational Person* take the *Precepts* of the *Gospel*, and lay them in the *Ballance* with those of the *Ceremonial Law*; and if he makes any *Scruple* of deciding on which Side the *Over-Weight* lies, we may have *Cause* to suspect him forsaken of that little *Reason* which gave him the *Name* of *Man*. Let but the Fifth of *St. Matthew* be laid against the whole *Book of Leviticus*, and then see whether contains the more *excellent Precepts*, and more suitable to the *Divine Nature*? I speak not this to *disparage* any Thing which had once God for the Author of it, but to let us see how far God was from the Necessity of Natural Agents, to act to the Height of his Strength in that *Discovery* of his Will. God is

Wise



Wise as well as Righteous in all his Ways; as he can command nothing but what is just, so he will command nothing but what is good; nay, excellent in its kind: But though all the Stars be in the same Firmament, yet *one Star differeth from another Star in Glory*; every Part of Holy Scripture, every Parcel of Divine Revelation, hath some *Perfection* in its kind; yet there may be some *Monstra Perfectionis*, as *Scaliger's* Expression is, some extraordinary Degrees of it, that may far outvy the Glory and Excellency of the rest. Can we think the Mists and Shadows of the Law could ever cast so *glorious a Light*, as the Sun of Righteousness in his Meridian Elevation? As well may we think a dark shady Passage more magnificent and glorious than the most Princely Palace; a Picture drawn in Charcoal, more exquisite and curious than the Lines of *Apelles*; some imperfect Rudiments, more exact and accurate than the most elaborate Work, as go about to compare the Law of *Moses* with the Gospel of Jesus Christ, in Point of Excellency and Perfection. Let the *Jews* then boast never so much of the Books of *Moses*, and how much they exceed the Degree of the Revelation in other *Prophets*; we know if his *Light* be compared with what the Gospel communicates, it will appear, that *Moses* himself saw but as in a Glass darkly. We honour *Moses* much, but we have learnt to honour Him, at whose Transfiguration he was present more; neither can that be thought any Disparagement to him, who accounted the Reproach of Christ greater Riches than the Treasures of *Egypt*.

II. BUT it may be, though the Law in itself be not so absolutely perfect, yet God may  
have

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have declared he will never alter it, and then it is not consistent with Divine Wisdom to repeal it. Very true: God will never alter what he hath said he will not; but where is it that he hath thus bound himself up? Is it in that noted Place to this Purpose, *Tbou shalt not add thereto, nor diminish from it*, Deut. xii. 32.: So, indeed, *Maimonides* argues\*; but therein, more like a Jew than himself; and yet, one of his own Nation, therein far more ingenuous than he, gives a most sufficient Answer to it, which is *R. Jos. Albo*; whose Words are thus produced by *Vorstius* and others, “The Scripture only  
 “admonisheth us, that we should not add to,  
 “nor diminish from God’s Commands, accord-  
 “ing to our own Wills; but what hinders,  
 “saith he, but God himself may, according to  
 “his own Wisdom, add to, or diminish what  
 “he pleaseth?” But are they in good Earnest, when they say God bound up himself by this Speech? Whence then came all the Prophetical Revelations among the *Jews*? Did these add nothing to the Law of *Moses*, which was as much the Will of God when revealed by them, as any Thing that was revealed by *Moses* himself? Or will they say, that all those Things were contained for the Substance in the Law of *Moses*, as to what concerned Practice? Very true; but not in the *Ceremonial*, but the *Moral Law*; and so we shall not stick to grant, that the whole Duty of Man may be reduced to that. But if *adding to the Precepts*, be the doing of God’s Commands in another way than he hath prescribed; and diminishing from them, be meerly not to do what God hath commanded, as some

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‡ De Fund. Leg. c. 9. §. 1. *Ikkarin*, l. 3. c. 24.



conceive, then these Words are still more remote from the Sense which is fixed on them by the incredulous *Jews*: For why may not God himself add to his own Laws, or alter the Form of them, although we are always bound directly to follow God's declared Will? May not God enlarge his own *Will*, and bring his Scholars, from the Rudiments of their *Nonage*, to the higher Knowledge of those who are full grown? Or must the World, of Necessity, do that which the *Old Roman* so much abhorred, *Senescere in Elementis*, wax gray in learning their first Rudiments? Or was the *Ceremonial Law* like the *China Characters*, that the World might spend its Age in conning of them? But it appears, that there was no other Meaning in that strict Prohibition, than that Men should not of their own Heads offer to find out new Ways of Worship, as *Jeroboam* did; but that God's Revelation of his own Will, in all its different Degrees, was to be the adequate Rule of the Way and Parts of his own Worship. And I would fain know of the *Jews*, whether their own severe and strict Prohibitions of Things not at all forbidden in the Law of God, and that on a *Religious Account*, as a Boundary to the *Law*, come not nearer the adding to God's Law, than God's own further *Declaration* of his *Will* doth? All the Dispute then must be, not whether God may add to his own Law, but whether the Gospel be a prohibited Addition to the *Law of Moses*, that is, whether it be only the *Invention of Men*? Or whether it be the *express Declaration of the Will of God*? As to which Controversy, he is no true Christian who dares not readily join Issue with them, and undertake to prove, by all the Arguments by which they believe the *Law of Moses* to have been

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been of *Divine Revelation*, that the Gospel of Christ is a clear Manifestation of the Will of God. From hence it is evident, that God hath not by this Place, tied up himself from any further *Manifestation* of his *Mind* beyond the *Law of Moses*; but it may be, they may put greater Confidence in those Expressions which seem necessarily to imply a perpetual and unalterable Obligation in the *Law of Moses*; for saith the late learned Rabbi *Manasse Ben Israel*,  
 “ If by such Expressions as those which are  
 “ used in Scripture, which seem to import the  
 “ Perpetuity of the *Law of Moses*, somewhat  
 “ else should be meant than they seem to ex-  
 “ press; what did *Moses* and the Prophets in  
 “ using them, but lay a Stumbling-Block in the  
 “ Ways of Men, whereas they might have  
 “ spoken clearly, and told us there should a  
 “ Time come, when the Ceremonial Law should  
 “ oblige no longer?” \*

THIS being a Charge of so high a Nature, must not be dismissed without a particular Inquiry into the Expressions which are the Ground and Reason of it. The Places most insisted on by the *Jews*, are *Deut. xxix. 29. Things which are revealed belong to us and to our Children for ever*: So *Levit. xxiii. 14.* the Precept of offering the First-Fruits, is there called *a Statute for ever*; and that of the Passover, *Exod. xii. 17.* where the same Expression is used. From hence they infer, That no Alteration can happen as to the Ceremonial Law, since God himself hath declared that it shall continue *for ever*. To this common Argument of the *Jews*, it is in general

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\* *Concil. in Levit. ix. 7.*

replied, That the *Word* in which the main Force of the *Argument* lies, doth not carry with it an absolute *Perpetuity*, but it signifies according to the Subject it is *joined* with: So when it is applied to God, it signifies Eternity; not so much from the mere Importance of the Word, as from the necessary Existence of the Divine Nature. And it is most plain in Scripture, that *for ever* is so far from implying a necessary Perpetuity, that it is applied to such Things as can have no long Duration, as *Exodus* xxi. 6. *And he shall serve him for ever*, that is, as the *Jews* themselves expound it, to the next Jubilee, though it were near or far off: So *1 Sam.* i. 22. where *Samuel* is said to *abide before the Lord for ever*. This is so plain, that the formerly cited *R. Joseph Albo*, doth in Terms confess it, and produceth a Multitude of other Places to the same Purpose; for which, tho' he be sufficiently censured by his Brethren, yet we may see there may be some Ingenuity left in a *Jewish* Rabbi, even in the grand Dispute concerning the Eternity of the *Law of Moses*.

ALL the Difficulty now, is to assign some Rational Accounts why such Precepts which God did not intend should be always Obligatory, should be enforced upon them in such Expressions which may seem at least to imply a Perpetuity: Of which these may be given. First, That these Precepts to which these Expressions are annexed, should not be looked on as mere ambulatory Laws, that did only concern them in their Travels through the Wilderness, and not continue Obligatory when they were settled in *Canaan*. For which Purpose we are to observe, That though all the Laws were given in one Body in the Wilderness, yet the Obligation to

all

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all of them did not commence at the same time, neither were they to continue for the same Duration: These three Sorts of Precepts may be observed among them; First, Such as concerned them only in the present Condition, as that about the Tabernacle, which was then a moveable Temple among them, suitable to their Condition; but when they were settled, God was to have a settled House too: So that Precept of going about the Camp, *Deut. xxiii. 12.* had an immediate Respect to their Peregrination, or wandering Condition. Secondly, Such Precepts as were given them, but they were not bound to perform them till their Settlement in *Canaan*, as driving out the *Canaanites*, *Numb. xxxiii. 52.* building the Temple in the Place which God should chuse, erecting Judicatories in their several Cities, chusing a King, &c. Thirdly, There were such Precepts as concerned them where-ever they were, whether in the Wilderness, or in *Canaan*; now these are the Precepts which are said to be perpetual. But because this may be liable to some Exceptions, I therefore add, that the Reason of those Expressions being annexed to the Precepts of the Ceremonial Law, is, because they were to continue Obligatory till such a remarkable Period of Time came, which should alter the State of Things among them. And such a Period of Time, the Coming of the *Messias* is by themselves supposed to be, when, in their famous Computation they make three Epochas, *before the Law, under the Law, and the Coming of the Messias.* And it is evident yet by them, that they do still expect a wonderful Alteration of the State of Things when the *Messias* comes; doth it not therefore stand to Reason, that *for ever* should be added to such Things which were

were to continue till so great an Alteration as should be on the Coming of the *Messias*, especially if the Coming of the *Messias* had been deferred so long as they falsely suppose it to be? But however, granting that a new Series of Times, or *αιών*, is to commence from the *Messias*, there is very great Reason why that Expression should be added to those Things which were to continue as long as the *αιών* did, that is, till the *Messias* come, which we freely acknowledge. And in this Sense is *for ever* often taken for such a Duration of Things which had some remarkable Period to conclude it, as in the Case of the *Jubilee*, of the *Servant*, and the *special Employment* which God called *Samuel* to; in this Case it relates to the Event, or the End of his Life in *Hannah's* Designation, when she said he should attend upon the Lord *for ever*, which would still have continued Obligatory, unless God himself had altered the Obligation of them, by a new Revelation of his Will: For in this Case it is most certain, that all positive Precepts coming immediately from God, do carry with them an unalterable Obligation, unless the Legislator himself do in as evident a Way repeal them, as he did once establish them; that is, in such Laws which depend merely upon God's positive and arbitrary Will. For in this Case God allows none to alter any Thing concerning his Law; but indispensable Obedience is our Duty till God himself repeal his former Laws: And this we assert to be the Case in the Gospel. So that it appears plainly, that it implies nothing inconsistent with the Wisdom of God to repeal an established positive Law, though some Expressions to prejudic'd Minds seem to imply a Perpetuity of it. \*

\* See *Stillingfleet's Orig. Sac.* lib. 2. cap. 7.

## ARTICLE VII.

*No Necessity for receiving the Civil Precepts of the Mosaical Law.*

2dly, 'T I S said in this Article, that there is no Necessity for receiving the Civil Precepts of the *Mosaical Law* in any Commonwealth; nor is it so much as hinted in any Part of the Scripture, that there is a Necessity for receiving them: On the contrary, when *St. Paul* was asked by *Festus*, Whether he would be judged at *Jerusalem* before him? His Answer was, *I stand at Cæsar's Judgment-Seat, where I ought to be judged*, Acts xxv. 10. By which he acknowledges the Validity of the *Roman Laws*; and though he were a *Jew*, yet because he was intitled to the Privileges of a *Roman*, he boldly claims the Benefit of them, though the *Roman* and *Jewish Law* were, at that 'Time, a Sort of Rivals to each other. But what puts the Matter beyond all Doubt, is, *St. Paul's* commanding the *Romans* to be subject to their Governors, *Rom. xiii.* and *St. Peter's* commanding Christians in general, to obey the Government they live under, *1 Pet. ii. 13.*

*The Moral Law obliges all Men.*

BUT 3dly, Though the Ceremonial and Civil Parts of the Law do not oblige Christians, yet the Moral Part does; for so exquisitely fitted to the Nature of Man are the Precepts of the Moral Law, that if they were to be dissolved, the Misery of Mankind in this World would be beyond Expression; it hath therefore pleased our Blessed Saviour to ratify and confirm them afresh, *Mat. v. 17, 18, 19, 20. Think not that I am come to destroy the Law and the Prophets: I am not come to destroy, but to fulfil. For verily I say unto you, till Heaven and Earth pass, one Foot or one Tittle shall in no wise pass from the Law, till all be fulfilled. Whosoever therefore shall break one of these least Commandments, and shall*

*Therefore Christ ratifies it.*

*teach*

teach Men so, he shall be called the least in the Kingdom of Heaven: But whosoever shall do and teach them, the same shall be called great in the Kingdom of Heaven. For I say unto you, that except your Righteousness shall exceed the Righteousness of the Scribes and Pharisees, ye shall in no Case enter into the Kingdom of Heaven. That the Moral Law obligeth Christians, appears likewise from James ii. 8, 9, 10, 11, If ye fulfil the Royal Law, according to the Scripture, Thou shalt love thy Neighbour as thyself, ye do well. But if ye have Respect to Persons, ye commit Sin, and are convinced of the Law as Transgressors. For whosoever shall keep the whole Law, and yet offend in one Point, he is guilty of all. For he that said, Do not commit Adultery, said also, Do not Kill. Now if thou commit no Adultery, yet if thou Kill, thou art become a Transgressor of the Law. That our Lord did not abolish the Natural Parts of the Law, saith *And improve* *it.* Iræneus, by which a Man is justified, and which those Men kept before the giving of the Law, who were justified by Faith, and pleased God; but extended them, and supplied what was wanting to them, is manifest from those Discourses of his, which begin in this manner; *It was said by them of Old Time, &c.* \* This Father here alludes to Mat. v. in the 21st, 22d, 23d, and 24th Verses of which Chapter, our Blessed Saviour not only forbids a wilful killing a Man, under the Notion of Murder, but all causeless and obstinate Anger. In the 27th and 28th Verses, he not only forbids actual Adultery, according to the common Acceptation of the Word; but also the very looking on a Woman

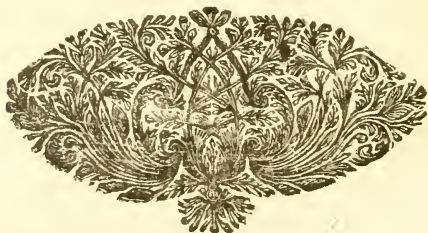
\* *Adver. Her. lib. 4. cap. 27.*

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to lust after her. In the 31st and 32d Verses, he forbids unreasonable Divorces, and the marrying a Woman divorced, without just Reason. In the 33d, 34th, 35th, 36th, and 37th Verses, he not only forbids Perjury, but all vain and rash Swearing. From the 38th to the 43d Verse, he forbids a being forward to return Injuries or Affronts; and recommends a patient, yielding, and beneficent Temper. And lastly, from the 43d to the End of the Chapter, he forbids the hating of our Enemies, and requires us to love them, to bless them that curse us, to do good to them that hate us, and to pray for them that despitefully use us, and persecute us. In all these Places he hath made Improvements to the Notions Men had some time had of several Branches of the Moral Law †.

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† See *Hammond's Pract. Cat.* Book II. §. 3. *Hooker's Eccl. Pol.* Book I. §. 15.







ARTICLE VIII.

*Of the Three Creeds.*

The Three Creeds, Nice Creed, Athanasius's Creed, and that which is commonly call'd the Apostles Creed, ought thoroughly to be received and believed: For they may be proved by most certain Warrants of Holy Scripture. ARTICLE VIII.

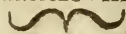
The EXPOSITION.

**B**Y the Word *Creed* is meant the Substance of a Christian's Belief: The Latin Word for it is *Symbolum*, which also signifies a Sign or Token; for as there are certain Marks of Distinction made use of in War, by which the Soldiers of one Side are distinguish'd from those of the other; so by Creeds, such as are Orthodox or Sound Christians are distinguish'd from Infidels and Hereticks.

THE *Nice* Creed, is so call'd, because it was, The Nice Creed why so call'd. for the most Part, compos'd by the Fathers which met at the Council of *Nice*. That Part of it which relates to the Divinity of the Holy  
 P 3 Ghost,

ARTICLE VIII. Ghost, was added by the Council of *Constantinople*, excepting these Words, *And the Son*, which were added by the *Western Church*.

THE first Publishers of the Gospel of Christ delivered a Rule of Faith to the Christian Churches which they founded, comprehending all those Articles that are found in that Epitome of Christian Religion, which we call the *Apostles Creed*. But in Process of Time, when *Arrius* and his Accomplices questioned the Divinity of Christ, and denied him to be the Son of God co-equal, co-eternal, and co-essential with the Father, *Constantine* called a Council, and assembled the Bishops of the Christian World at *Nice*, a City in *Bitinia*. These Bishops cleared the Point in Controversy, and with unanimous Consent composed a Creed, containing a full Explication of whatsoever might be questioned with relation to the Divinity of Christ. This Form of Christian Profession was called the *Nice* or *Nicene Creed*, and was received as a most excellent Rule of Faith by all right Believers throughout the World. In this *Creed* there was nothing expressly put down concerning the Holy Ghost, more than was found in the *Apostles Creed*, viz. *That we believe in the Holy Ghost*. But when *Macedonius* and *Eunomius* denied the Divinity of the Holy Ghost, the Fathers assembled in the first Council of *Constantinople*, added, as we observed under the *Fifth Article*, these Words to the *Nicene Creed*. — *I believe in the Holy Ghost, the Lord and Giver of Life, who proceedeth from the Father, who together with the Father and the Son is worshipped and glorified, who spake by the Prophets*; expressing his Proceeding from the Father without any Mention of the Son. This  
*Creed*



*Creed* was confirmed in the Council of *Ephesus*, and all they accursed that should add any thing to it; meaning, as 'tis reasonably to be supposed, to condemn such Addition as might make any Alteration, and not such as might serve for a more full and definite Explication. But however, this *Creed* thus enlarged in the Council of *Constantinople*, was without any further Addition confirmed, and propos'd to the Christian World for a Rule of Faith, in all the General Councils that were ever held, and was publickly received by several Christian Churches, and inserted in their Liturgies. But in Time the Bishops of *Spain* began to add, the *Proceeding from the Son*, saying, — *We believe in the Holy Ghost, the Lord and Giver of Life, who proceedeth from the Father and the Son.* And the *French* not long after admitted the same Addition; but the *Romans* did not: Whereupon *Charles the Great* called a Council at *Aquisgrane*, in which it was debated, whether the *Spaniards*, and after them the *French*, had done well in adding to the *Creed*, the *Proceeding of the Holy Ghost from the Son*? And whether, supposing the Point of Doctrine to be true, it were fit to sing and recite the *Creed* in the Publick Service of the Church with this Addition, the Church of *Rome* and some other Churches refusing to admit it. Besides this, some Persons were sent to *Leo the Third* about this Affair, but he would by no means allow of this Addition, but persuaded them that had given Way to it, to put it out by little and little, and to sing the *Creed* without it. The same *Leo* caused the *Creed* to be translated, and written out in a Table of Silver, in the Form in which it had been delivered in the Councils, and placed it behind the Altar of *St. Peter*, and

left it to Posterity, out of the careful Desire, as he pretended, of preserving the true Faith. And in this *Creed*, in the Article concerning the proceeding of the *Holy Ghost*, the Father only is named in this Manner, — *And in the Holy Ghost, the Lord and Giver of Life, who proceedeth from the Father.* Neither was this the private Fancy of *Leo* only; for after this Time, *John* the Eighth shew'd his Dislike of this Addition likewise, for in his Letter to *Photius*, Patriarch of *Constantinople*, he hath these Words: “ That we may give you Satisfaction with regard to that Addition in the *Creed* [*and from the Son*], we let you know, not only that we have no such Addition, but also that we condemn them as Transgressors of the direct Word, that were the first Authors of this Addition.” And afterwards he adds, “ We carefully labour and endeavour to bring it to pass, that all our Bishops may think as we do; but no Man can suddenly alter a thing of such Consequence, and therefore it seemeth reasonable to us, that no Man be violently constrained by you to leave out this Addition.” But in the Year 883. the *Romans* also made the same Addition to the *Creed* in the Time of Pope *Nicholas* the First. I shall here desire the Reader to permit me to digress so far, as to observe the Inconstancy, Irresolution, and Uncertainty of the *Roman* Bishops, and that in Matters of great Importance, other Bishops have gone before them, and drawn them to do that in the End, which at first they disliked, so that all Direction in former Times was not sought for or taken from *Rome*. \*

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\* See *Field* of the Church, Book 3. ch. 1. p. 53.

*ATHANASIUS's Creed* is so call'd, not because 'twas written by *S. Athanasius* himself, but because 'tis agreeable to his Doctrine, who was a very celebrated Champion for the true Christian Faith.

Athanasius's  
Creed.

IT hath very much employed the Pens of the Learned, to find out who was the Author of this *Creed*. The learned *Dr. Waterland* hath lately publish'd a very curious and elaborate Piece, entitled, *A Critical History of the Athanasian Creed*, representing the Opinions of Antients and Moderns concerning it: With an Account of the Manuscripts, Versions, and Comments, and such other Particulars as are of Moment for the determining the *Age*, and *Author*, and *Value* of it, and the Time of its Reception in the Christian Churches. This excellent Person concludes the Eighth Chapter of this Book in the following manner: "The  
 " Sum then of what I have presumed to advance upon probable Conjecture, in a Case  
 " which will not admit of full and perfect Evidence, is this: That *Hilary*, once Abbot of  
 " *Lerins*, and next Bishop of *Arles*, about the Year 430 composed the Exposition  
 " of Faith, which now bears the Name of the *Athanasian Creed*. It was drawn up for the  
 " Use of the *Gallican* Clergy, and especially for the Diocese or Province of *Arles*. It  
 " was esteemed by as many as were acquainted with it, as a valuable Summary of the Christian Faith. It seems to have been in the  
 " Hands of *Vincentius*, Monk of *Lerins*, before 434. by what he has borrowed from it;  
 " and to have been cited, in part, by *Avitus* of *Vienne* about the Year 500, and by *Cæsarius*  
 " of

“ of *Arles* before the Year 543. About the  
 “ Year 570, it became famous enough to be  
 “ commented upon, like the Lord’s-Prayer and  
 “ Apostle’s *Creed*, and together with them.  
 “ All this while, and perhaps for several Years  
 “ lower, it had not yet acquired the Name of  
 “ the *Athanasian* Faith, but was simply styl’d  
 “ the *Catholick Faith*. But before 670, *Atha-*  
 “ *nasius*’s admired Name came in to recom-  
 “ mend and adorn it; being in it self also an  
 “ excellent System of the *Athanasian* Principles  
 “ of the Trinity and Incarnation, in Opposition  
 “ chiefly to *Arrians*, *Macedonians*, and *Apolli-*  
 “ *narians*. The Name of the Faith of *Atha-*  
 “ *nasius*, in a while occasioned the Mistake of  
 “ ascribing it to him, as his Composition. This  
 “ gave it Authority enough to be cited and  
 “ appealed to as a Standard, in the Disputes  
 “ of the middle Ages, between *Greeks* and  
 “ *Latins*, about the *Procession*: and the same  
 “ admired Name, together with the intrinsic  
 “ Worth and Value of the Form it self, gave  
 “ it Credit enough to be received into the pub-  
 “ lick Service in the Western Churches; first  
 “ in *France*, next in *Spain*, soon after in *Ger-*  
 “ *many*, *England*, *Italy*, and at length in *Rome*  
 “ it self; while many other excellent Creeds,  
 “ drawn up in Councils, or recommended by  
 “ Emperors, yet never arrived to any such  
 “ Honour and Esteem as this hath done. The  
 “ truly good and great Author, as I now sup-  
 “ pose him, tho’ ill used by the then Pope of  
 “ *Rome*, and not kindly treated, with respect  
 “ to his Memory in After-ages, has neverthe-  
 “ less been the Mouth of all the Western  
 “ Churches, and some Eastern too, for a long  
 “ Tract of Centuries, in celebrating the Glories  
 “ of the co-eternal Trinity: And so may he ever

“ continue,

“ continue, till the Christian Churches can find  
 “ out, which they will not easily do, a juster  
 “ or sounder, or more accurate Form of Faith  
 “ than this is.”

ARTICLE VIII.

THE other Creed is stiled, That which is commonly called the *Apostles Creed*, because it does not appear that 'twas written by the Apostles themselves. The Apostles Creed.

THE learned Bishop *Bull*, in his Judgment of the Catholick Church, undertakes, among others, to demonstrate this Thesis or Proposition: “ That the Apostolical Creed (so called) however conformable to the Apostolical Doctrine, yet was not dictated by the Apostles themselves, in that Form and Method which we have it in at this Day; but that it was properly the Creed of the *Roman Church*, which received its Completion and Perfection in that Church, about Four hundred Years or more after Christ; the Churches of the East using, all that time, another Creed.”

THIS Proposition is so learnedly defended by the great *Vossius*, that all the Criticks in general, both of the *Romish* and Protestant Communion, have, since the Publication of his most famous Book concerning the *Three Creeds*, concurred with him herein, and rested in his Determination. The Bishop, among the rest, concluded the Arguments there brought to be demonstrative in this Case, and to need therefore no farther Confirmation. And, indeed, the *English Socinians*, by their nibbling at them, in opposition chiefly to Dr. *Bull*, have but thereby contributed the more to the Establishing the Truth of the Discovery which *Vossius* had

had made, and the exposing of their own Weakness and Ignorance in Researches of this Nature \*.

THE Contents of these Creeds are so fully proved by Scripture under other Articles, that I shall not in this Place produce any Texts of Scripture to make good the latter Part of this Article: And indeed almost all of them have been already confirm'd by the Testimonies of the Fathers. But since the *Nicene* Fathers, some of which bore in their Bodies the Marks of the Lord Jesus, and *S. Athanasius*, have been bitterly inveigh'd against by Hereticks, as if they were Corrupters of the Christian Faith; I here present the Reader with Expositions of the Faith of greater Antiquity than the *Nicene* Creed.

*An Exposition of the Catholick Faith, taken out of Irenæus †.*

Expositions of  
the Faith of  
greater Anti-  
quity than the  
Nicene Creed.

“ THE Church which was planted all over  
“ the World, unto the Ends of the Earth,  
“ received both from the Apostles and their  
“ Disciples that Faith which teaches us to be-  
“ lieve in One God, the Father Almighty,  
“ who made Heaven and Earth, the Sea, and  
“ all Things that are therein; and in One Je-  
“ sus Christ, the Son of God, who was incar-  
“ nate for our Salvation; and in the Holy  
“ Ghost, who foretold by the Prophets what  
“ God had ordain'd, and the Coming of his  
“ dearly beloved Son, Jesus Christ, our Lord;

\* See *Hooker's Eccles. Pol.* Book V. §. 42. *Wall's Hist. of Infant Bap.* Part II. C. IX. §. 10. *Cave's Hist. Lit.* Vol. I. p. 146. and *Vita Athanasii*, §. 6, 10. *Bull. Judic. Eccl. Cath.* C. V.

† *Adver. Har.* Lib. I. C. II.



“ his being born of the Virgin *Mary* ; his Pas-  
 “ sion and Resurrection from the Dead, and  
 “ his Ascension into Heaven in the Flesh ; and  
 “ his Coming again from Heaven, in the Glory  
 “ of the Father, to take Cognizance of all  
 “ Things that are past, and to raise the whole  
 “ Race of Mankind from the Dead ; that to  
 “ Christ Jesus, who is our Lord and our God,  
 “ our Saviour and our King, according to the  
 “ Will of the invisible Father, every Knee may  
 “ bow, of Things in Heaven, and Things in  
 “ Earth, and Things under the Earth ; and  
 “ that every Tongue may confess to him, and  
 “ that he may administer true Judgment unto  
 “ all : That the Workers of Wickedness, both  
 “ the Angels that sinn’d and became Apostates,  
 “ and impious, unjust, unrighteous, and blas-  
 “ phemous Men, may be sent away by him  
 “ into everlasting Fire ; but that all just and  
 “ righteous Men, and such as observe and keep  
 “ his Laws, and persevere in loving him, some  
 “ from the Beginning, and some from the  
 “ Time of their Repentance, may receive from  
 “ his Hands Life and Perfection, and be sur-  
 “ rounded with such Honour and Excellency as  
 “ will not fade away. ”

Out of Tertullian, de Præscript. Adver.  
 Hæres. Cap. XIII.

“ THE Rule of Faith is that which teaches  
 “ us to believe that there is no other God but  
 “ One, and no other besides him, who made  
 “ the World, and produced all Things by his  
 “ Word, which he begot before all Things ;  
 “ that that Word of his, which is call’d his  
 “ Son, appear’d, in the Stile and Title of God,  
 “ in

ARTICLE VIII.

“ in various Manners to the Patriarchs, and is  
 “ always mention’d as such in the Writings of  
 “ the Prophets; and at last, by the Spirit and  
 “ Power of God, was conceived by the Virgin  
 “ *Mary*, was incarnate in her Womb, and was  
 “ born of her a Man, in order to be *Jesus*  
 “ *Christ*: That after that time he preached a  
 “ new Law, attended with a new Promise of  
 “ the Kingdom of Heaven; wrought Miracles,  
 “ was nail’d to a Cross, and rose again the  
 “ Third Day; that he was taken up into Hea-  
 “ ven, and sat at the Right Hand of the Fa-  
 “ ther; that he sent the Power of the Holy  
 “ Ghost to supply his Absence, and to influence  
 “ those that believe in him: That he shall  
 “ come again with Pomp and Splendor to re-  
 “ ceive the Saints into the Enjoyment of eter-  
 “ nal Life, and the heavenly Promises; and  
 “ to condemn the Wicked to everlasting Fire;  
 “ having before, for that purpose, raised both  
 “ Parties from the Dead, and restored to them  
 “ their Flesh or Bodies.”

*The ancient Creed of Jerusalem.*

“ I believe in One God, the Father Al-  
 “ mighty, Maker of Heaven and Earth, and  
 “ of all Things visible and invisible: And in  
 “ One Lord *Jesus Christ*, the only begotten  
 “ Son of God, begotten of the Father before  
 “ all Worlds; very God, by whom all Things  
 “ are made; who was incarnate, and made  
 “ Man; crucified, and buried; rose again from  
 “ the Dead, and ascended into Heaven, and  
 “ sitteth at the Right Hand of the Father; and  
 “ shall come again to judge the Quick and Dead,  
 “ of whose Kingdom there shall be no End.  
 “ And in the Holy Ghost, the Comforter, who  
 “ spake

## Thirty-Nine Articles.

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“ spake by the Prophets: And in one Baptism  
“ of Repentance, for the Remission of Sins ;  
“ and in the Resurrection of the Body, and  
“ Life Everlasting.

ARTICLE VIII.

*The Declaration of the Bishops who met at the Synod of Antioch, concerning the Incarnation of the Word of God, and Son of the Father ; and an Exposition of Faith agreed upon by the same Synod, in Opposition to Paulus Samosatenus, Anno Domini 272.*

“ WE confess that our Lord Jesus Christ  
“ was before the Worlds begotten of the Father  
“ in a spiritual Manner, but in these last Days  
“ born of a Virgin, according to the Flesh ;  
“ that he is One Person, compounded of the  
“ heavenly Godhead and human Flesh ; that  
“ he is One with regard to his Manhood :  
“ That he is both perfect God, and perfect  
“ Man ; perfect God, even with his Body, but  
“ not God with relation to his Body ; and per-  
“ fect Man, even with his Godhead, but not  
“ Man with relation to his Godhead : In like  
“ manner, that he is to be entirely worshipp’d,  
“ even with his Body, but not to be worshipp’d  
“ as to his Body ; that he be worshipp’d en-  
“ tirely, even with his Godhead, but not as  
“ God : That he is uncreated, even with his  
“ Body, but not uncreated with relation to his  
“ Body : That he was made, even with his  
“ Godhead, but not as to his Godhead : That  
“ he is altogether of the same Substance with  
“ God, even with his Body, but not of the  
“ same Substance as to his Body : As on the  
“ other hand, he is not Co-essential with Men,  
“ with

ARTICLE VIII. “ with regard to his Godhead, tho’ he be Co-  
 “ essential with us according to the Flesh, and  
 “ that too while he retains his Godhead : For  
 “ when we say that he is of the same Substance  
 “ with God according to the Spirit, we do  
 “ not say that he is Co-essential with Men  
 “ according to the Spirit ; but, on the con-  
 “ trary, when we declare that he is Co-essential  
 “ with Men according to the Flesh, we do not  
 “ say that he is of the same Substance with God  
 “ in relation to the Flesh : For as he is not Co-  
 “ essential with us according to the Spirit, he is  
 “ in this respect of the same Substance with  
 “ God ; so neither is he of the same Substance  
 “ with God with regard to the Flesh, because  
 “ in this respect he is Co-essential with us. And  
 “ as these Things are distinguish’d and declar’d  
 “ not to induce us to divide an undivided Per-  
 “ son, but to denote the unconfounded Distin-  
 “ ction of the Properties of the Word and  
 “ the Flesh ; so those Things which relate to  
 “ this undivided Union and Composition, we  
 “ publish and declare.

I SHALL now venture to take Leave of this Article in the Words of St. *Jude*, ver. 3. *Beloved, when I gave all Diligence to write unto you of the common Salvation, it was needful for me to write unto you, and exhort you, that ye should earnestly contend for the Faith which was once delivered unto the Saints.*





## ARTICLE IX.

*Of Original or Birth-Sin.*

Original Sin standeth not in the following of Adam, (as the Pelagians do vainly talk) but it is the fault and Corruption of the Nature of every Man, that naturally is ingendred of the Off-spring of Adam, whereby Man is very far gone from Original Righteousness, and is of his own Nature inclin'd to Evil, so that the flesh lusteth always contrary to the Spirit; and therefore in every Person born into this World, it deserveth God's Wrath and Damnation. And this Infection of Nature doth remain, yea, in them that are regenerated, whereby the Lust of the Flesh, called in Greek, *φεινεια σαρκος*, which some do expound the Will-domin, some Sensuality, some the Affection, some the Desire of the Flesh, is not subject to the Law of God. And although there is no Condemnation for them that believe and are baptized, yet the apostle doth confess, that Concupiscence and Lust hath of itself the Nature of Sin.

ARTICLE IX.



## The EXPOSITION.

## ARTICLE IX.

*The Doctrine  
of the Pela-  
gians confuted.*



THE Doctrine of the *Pelagians* concerning Original Sin, is sufficiently refuted by what *S. Paul* saith, *Rom. v. 14.* Nevertheless, *Death* reigned from *Adam* to *Moses*, even over them that had not sinned after the Similitude of *Adam's Transgression*. And since Infants, as well as grown Persons, have need of a Mediator, it follows that there is something in them which stands in need of being remitted: And what can that be but Sin? And since they are not capable of imitating those that do wickedly, it remains that this Sin is a Fault and Corruption of Nature: And this is the Meaning of *Rom. v. 19.* For as by one Man's Disobedience many were made Sinners; so by the Obedience of one shall many be made Righteous. 'Tis moreover written concerning *Job*, saith *S. Clement* of *Rome*; *Job* was a righteous Man, without Fault, sincere, a Worshipper of God, and one that eschewed all manner of Evil; but yet this same *Job*, speaking of and accusing himself, saith, *There's no one free from Pollution, even tho' his Life be but a Day long* \*.

As in the Beginning, saith *Irenæus*, all of us were by our first Parents brought into Bondage, by the Obligation we were under to suffer Death; so at last, by those Things which have last come to pass, all that from the Beginning have been Disciples, cleans'd and wash'd from such Things as are of a deadly Nature, are

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\* C. XVII.

permitted to enter into the Life of God \*. And again, as we offended God in the first *Adam*, by not obeying his Commandment, we are reconciled in the second *Adam*, being made obedient even unto Death; for we were Debtors to none besides him, whose Commandment we had transgressed from the Beginning †. *S. Cyprian* proves, that there is no body without Pollution, from that Place in *Job* already refer'd to; where the Question is ask'd, Who is free from it? and determin'd, that no one is, altho' his Life be but one Day upon the Earth. And likewise from those Words of the 51st *Psalms*, ver. 5. *Behold, I was shapen in Iniquity, and in Sin did my Mother conceive me.* And from those Words of *S. John* in his first Epistle, i. 8. *If we say that we have no Sin, we deceive ourselves, and the Truth is not in us ‡.* And in his 64th Epistle he hath these Words: “ More-  
 “ over, if Remission of Sins be given to the  
 “ greatest of Sinners, and those that grievously  
 “ offend God, if they afterwards believe; and  
 “ if no Person be kept back from Baptism and  
 “ the Grace of God, by how much more  
 “ ought not an Infant to be restrain'd, or kept  
 “ back from these Benefits, which, being but  
 “ newly born, hath committed no Sin, and is  
 “ innocent; excepting that, as descended from  
 “ *Adam*, it hath been born according to the  
 “ Flesh, and so hath contracted the Contagion  
 “ of the old Death as soon as it was born?  
 “ Who ought to be admitted to the Remission  
 “ of Sins with the less Difficulty on this

\* *Adver. Her.* Lib. IV. C. XXXIX.

† Lib. V. C. XVI.

‡ *Testim. ad Quirinum.* Lib. III. C. LIV.

ARTICLE IX. Account, because it hath no Sins of its own to be remitted, but those of others.

*Christ exempted from the Guilt of Original Sin.* THIS Fault and Corruption of Nature is, we see, ascribed in this Article only to such as are naturally ingendred of the Off-spring of Adam; so that Christ is exempted from this Guilt, as being born in a supernatural Manner †.

*The Effects of Original Sin.* THE Effects of this Fault and Corruption of Nature, *viz.* its having drawn us very far away from Original Righteousness; so that Man is of his own Nature inclined to Evil, and the Flesh lusteth always contrary to the Spirit, will appear from the following Texts of Scripture; Rom. vii. 18. *For I know that in me (that is in my Flesh) dwelleth no good Thing: For to will is present with me; but how to perform that which is good, I find not.* Gen. viii. 21. *The Imagination of Man's Heart is evil from his Youth.* Gal. v. 17. *For the Flesh lusteth against the Spirit, and the Spirit against the Flesh: And these are contrary the one to the other, so that ye cannot do the Things that ye would.* And that, therefore, in every Person born into this World, it deserves God's Wrath and Damnation, is a necessary Consequence from what hath been said; and is, moreover, asserted, Rom. v. 18. *Therefore, as by the Offence of One, Judgment came upon all Men to Condemnation; even so by the Righteousness of One, the free Gift came upon all Men unto Justification of Life.* That this Infection of Nature remains even in them that

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† See Nowelli Catech. p. 53, 54. Homily of the Nativity, and Homily of the Passion, Part II. Wall's History of Infant Baptism, Part I. cap. 19. Prideaux Fasc. Controv. c. 3. q. 3. are



are regenerated, appears from *Gal. v. 17.* already mentioned; and, indeed, every Man, by sad Experience, knows it to be too plain a Truth to admit of the least Doubt. The Consequence of it is, that the Lust of the Flesh is not subject to the Law of God. *The carnal Mind* (saith St. Paul) *is Enmity against God, for it is not subject to the Law of God, neither indeed can be,* Rom. viii. 7. And though what he says in Verse 1st of this Chapter, be very true, *That there is no Condemnation to them which are in Christ Jesus, who walk not after the Flesh, but after the Spirit;* yet he confesseth, in the 7th Verse of the foregoing Chapter, that Concupiscence and Lust hath of itself the Nature of Sin. His Words are, *What shall we say then? Is the Law Sin? God forbid. Nay, I had not known Sin, but by the Law: For I had not known Lust, except the Law had said, Thou shalt not covet.* The same appears from some of those other Texts made use of to make good the Contents of this Article, viz. that Concupiscence and Lust hath of itself the Nature of Sin, that is, of Infirmity; for except that it have the Consent of the Will along with it, it cannot be a wilful Sin; neither will it be imputed to such as are regenerated, nor bring them into Condemnation\*.

*They that are in Christ Jesus shall not be condemned for it.*

BUT as this is a Point of no small Difficulty, it may not be amiss to consider it a little more fully. And in order hereunto, I shall begin with laying down and proving this

\* See *Nowelli Catech. p. 35. Prideaux Fasc. Controv. cap. 3. q. 5. Jewel's Defen. Apol. Part II. cap. 11. Div. 3. Field of the Church, Book III. cap. 26.*

Proposition, That Man is very much and miserably altered for the Worse, from what he was when he was first created. Wise and observing Men took Notice of this, where the Light of Revelation did not extend itself: They perceived by the Help of mere natural Light, the strong Bent and Inclination of our Nature towards Vice and Immorality; the Obstinacy as well as the Irregularity of our Appetites, Lusts and Passions; the Darknes of our Understandings, and the feeble Resistance which is made by the better Part of us, to such Things as it cannot but enter its Protest against; and, perhaps, in some Cases exceedingly detest and abhor; and that whatever the *Understanding* might command or advise, yet it seldom failed but that the *Will* was vanquished, and carried Captive into the Enemies Quarters. They rightly guessed that so strange a Composition as this could never be the immediate Work of God, of a Being that's infinitely Wise, Just, and Good; and, therefore, they looked upon this Life as a State of Punishment. The Souls of Men were, in their Opinion, of too pure and refined a Nature, to be originally intended for Companions for such Sinks of Depravity and Wickedness as their Bodies; and therefore they concluded, that they had formerly transgressed in some other State or Condition; and for that Reason, their being united to their Bodies, and obliged to struggle with unruly Lusts and Appetites, was allotted them as a Punishment for what they had done amiss: For though *Pythagoras* was the first that brought the Doctrine of the Præ-Existence of Souls into *Italy*, yet it had spread itself far and near in the Eastern Parts of the World before his Time, and continues to this very Day. This Supposition was, indeed, plausible

plausible enough, as long as its Difficulties were overlooked; among which, to say nothing of others, this is one, that will inevitably follow from this Hypothesis, — *That God is the Author of Sin.* But the true History of our Descent gives us a better and more rational Account of this Matter, That there was no Discord betwixt the Body and the Soul when they were joined together at first; and that the Union which was at that Time between them, was designed to be perpetual: That the noblest Creature in the whole visible World sprung from this Union; the only Creature endued with Abilities to praise his Maker, and to be his Deputy with relation to the Government of the Earth. That as Man came thus directly out of the Almighty's Hands, guided by infinite Wisdom and Goodness, no Endowments suitable to his Nature could possibly be wanting. And since he did not come into the World like an Infant only, with Capacities which Time is by slow Degrees to fill up, but at full Age, it follows, that he must be created with all those Qualities which are perfective of his Nature, as well as essential to it; for otherwise the Workmanship of God had been defective, which is no less absurd than impious to suppose. If, therefore, we would know what Man was when he was first created, we must consider what his Duty requires him to be now; and in order to this, 'tis necessary to consider what natural Powers are given him by God. He is necessarily a moral Agent, as he is a Creature endued with Reason; he is conscious to himself that he hath a Maker, to whom his Service and Adoration are due: And since he finds that he is made up of Things which are of a very different Nature, *viz.* of Flesh and Spirit, he finds in himself

## ARTICLE IX.

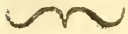
Powers and Faculties as different both in Nature and Perfection; and that in order to the obtaining the Glory of God, and his own Happiness, the two great Ends for which he was created, 'tis absolutely necessary that a Subordination among them be duly and regularly observed. Some of them were given him with this Intent, that they should govern the rest; and, consequently, others were intended to be kept in Obedience. He is endued with the Power of chusing or rejecting whatsoever Actions he likes or dislikes, which is called the *Will*, together with Appetites to incline or draw it; and, when Occasion requires, Passions to drive it: Over all which the Understanding is to preside and govern; and this too is to be regulated by the Law of God. In this View, that is, in the most perfect State that his Nature is capable of, Man is a truly noble and excellent Creature, and one whose Composition is very far from reflecting the least Dishonour upon his Maker. And, therefore, this must undoubtedly be the Condition which God made him in, and which this Article, in the Language of all Orthodox Christians, calls *Original Righteousness*; without which, after a Moral Agent was made, God could not, upon a Review of his Works, have declared, that they were *all Good*; or be said to have made Man in his *own Image*, notwithstanding the Spirituality and Immortality of his Soul, unless he had given him those Perfections which such a Nature requires, which are Wisdom in his Mind, and Holiness in his Will. Now if we take but a short View of the present Condition of Man, we shall soon perceive that there's a great Alteration in him since he was created; that his Faculties have lost that Harmony and Order which they once had; and that

that his superior Faculties have lost their Command and Authority which they then had; and that his lower Faculties have withdrawn their Obedience, and make no Scruple to rebel, upon almost every Temptation and Opportunity that offers itself: So that this little World is the Seat of a continual Civil War. Sometimes the Will is borne down by the wild Commands of a boisterous Passion; and sometimes an importunate Lust, that will not be dismissed 'till it hath obtained its Ends, solicits, and even demands to be complied with and gratified. Our shallow Understandings mistake the most inconsiderable Trifles for Things of the greatest Value, and we fancy ourselves, like the Angel of the Church of *Laodicea*, to be rich and increased with Goods, and to have need of nothing, at the same Time that we are wretched, and miserable, and poor, and naked. In a little Time we awake out of those pleasing Slumbers; and the Mind, to its Cost, with Grief and Surprize, is fully convinced of the Emptiness and Vanity of those Nothings which it before doated so exceedingly upon, and threatens to be thoroughly revenged on those deceitful Affections which have led her into so gross and fatal a Delusion. But they are too much in Favour to have the Sentence that is passed upon them executed with due Severity; and, therefore, have it quickly in their Power to reduce us to as insignificant Resolutions as these which we have not now Courage to put in Practice. In this Circle of Disorder and Confusion is the Life of Man hurried away under the Tyranny of his own Slaves, which sway and govern him by Turns; a very plain Proof of his being greatly altered since he came out of his Maker's Hands, because such a Condition as this, is what the Goodness of his Creator, cannot

cannot be supposed to have placed him in. Where then shall we trace the Cause of this great and lamentable Alteration, and from whence shall we derive its Original, but from that daring Sin which communicated Poison and Corruption in so fatal a Manner to that Fountain from which all succeeding Generations have flowed? No other Cause can be adequate to so universal a Malady. There's no Difficulty in supposing that one Man may be over-reach'd by the Subtlety and Contrivance of a Spirit of a superior Capacity, and prevailed upon to enter into Rebellion against his Maker; but 'tis utterly inconceivable, that all Men should lift themselves under the Banner of such a Leader; that in all Ages of the World, and all Parts of the Earth, infinite Millions of Men, without one single Exception, should make themselves Parties in the Treason, and that there should not be so much as one Man, among the great Numbers that are born into the World, that would make a right Use of his Reason. Surely there must be some universal, natural, and internal Cause of a Defection so general as this is; a Bias upon our Wills and Affections which so forcibly inclines us to Evil, that our strongest Opposition is to no Purpose: Which will be yet more evident, if we do but observe how much more conspicuous these Defects of our natural Powers are, when they come to be exercised about moral Actions. Tho' our Mind be obscured, and our Will weak and perverse, yet in most Cases they serve us tolerably well. In our temporal or worldly Affairs we are very shrewd and nice Judges; we quickly perceive where 'tis that our Interest lies, and as readily pitch upon the proper Methods to pursue it in; we foresee Dangers and Difficulties at a great Distance from us, and that

and not only provide against them accordingly, but likewise against such Casualties or Accidents as our Foresight cannot reach, and whatever the Understanding rationally directs us to, we have Activity and Resolution enough to put in Practice. But the Case is quite otherwise, when our Duty, when Religion and Virtue require us to make Use of Watchfulness, Application, and Diligence. Those Powers and Faculties which should be suppressed and kept under, are lively and active, but those which should preside and govern, are overwhelm'd with a profound Lethargy. In vain is the Beauty of Holiness presented to our Eyes, and in vain are the several Arguments for the Recommendation of Piety and Goodness addressed to our Ears. We prefer the Gratification of a Lust or Passion, the least Shadow of a Pleasure, before all the Happiness and Glories of the World to come, and remain untterrify'd and unaffected with whatever can be said of everlasting Torments, and the Fire that never shall be quench'd. We know and acknowledge, that the bottomless Pit is before us, and that the Shortness and Uncertainty of Life make us always near the Brink of it, and yet we rush on undauntedly towards it; and, which is still more unaccountable, even when we are in some measure awaken'd out of that Lethargy which I have been speaking of, and when we feel the Worm which never dies gnawing in our Breast: So that the Darling of Mankind, Interest, in this Case hath lost all its Charms, and Self-preservation ceases to be a governing Principle; whereas, in other Matters, as was observ'd, the Case is quite different: No Man runs into the Fire, or walks on till he drops down a Precipice which he sees before him. Now what Account can we possibly give

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of this monstrous Stupidity, with relation to Sin only, running through a whole Race of rational Creatures, but the Venom of Sin it self? which, from the Root of human Nature, hath ever spread it self through all its Branches, and brings forth this accursed Fruit; and this appeared as early as was possible, for the first Man born of *Adam* was a Murderer, as soon as there was a second for him to kill. The Scripture is very clear in this Matter: Thus *Gen. v. 3.* we are told, that *Adam begat a Son in his own Likeness, after his Image, and called his Name Seth*: The Meaning of which can be nothing else but that he was begotten with such a corrupt and depraved Nature as his Father's; for certainly it was superfluous for the Holy Ghost to acquaint us, that *Adam* begat a Son like himself, in his essential Properties and outward Figure, which was no more than what was common to all Creatnres, and was a Blessing given when God said, *Be fruitful and multiply.* Besides, if this had been the Meaning of it, the Observation, no doubt, had been most proper upon the Birth of his first Son; but inasmuch as the Design of God was to let us know, that Corruption was entailed upon the Children of *Adam*, it was reserved till that Son was born, in whose Posterity the Species was to be preserved, and that was *Seth*, from whom *Noah* lineally descended. And that this Meaning of the Words might not be overlook'd, there is an emphatical Repetition of the same Thing, *Adam begat a Son in his own Likeness, after his Image*; and this introduced, by calling to our Remembrance, that *Adam* himself was made in the Image of God, *ver. 1.* which had been utterly needless, unless, by the Antithesis, to shew the great Difference between the Image in  
which



which *Adam* was made, and that after which *Seth* was begotten: And that as *Adam's* Likeness to God lay chiefly in his moral Qualities, the Wisdom of his Mind, and Holiness of his Will; so the Image of *Adam* in *Seth*, denoteth the inherent and hereditary Depravation of both in him. 'Tis evident also, that *St. Paul* takes the Image of *Adam* in this Sense, when he says, *The first Man is of the Earth earthy; the second Man is the Lord from Heaven: And as we have born the Image of the Earthy, we shall also bear the Image of the Heavenly,* 1 Cor. xv. 47, 49. Again, soon after this, we have God's own Judgment of his Work, Man as now corrupted and depraved; for he doth not charge only particular Persons with actual Wickedness, but Mankind in general, with an universal and habitual Disposition in their Minds towards it; *And God saw that the Wickedness of Man was great in the Earth, and that every Imagination of the Thoughts of his Heart was Evil only continually,* Gen. vi. 21. And in another Place, God charges this upon him *even from his Youth,* chap. viii. 32. which can imply no less than that it is born with him; which is a quite contrary Account of the Nature of Man, from what he gave of it at first, when he pronounc'd it *very good*. But that which puts this Question beyond all doubt, is, That before Man can be restored to God's Favour, his *Nature* must be *renew'd by Grace*, which is grounded only upon the original Corruption of it; and therefore, this Renovation of his Nature is called Regeneration: And when the hereditary Filth and Corruption of Man's Nature is thus cleans'd away, he is said by *Christ* to be born again, and by *St. Paul* to put on the *New Man*. And hence it was, that *Washing* became the initiating Ceremony,

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*Ceremony, and Water is appointed by God to be the outward and visible Sign of this inward and spiritual Grace; both which our Saviour couples together in his Discourse with Nicodemus; Verily, verily, I say unto thee, Except a Man be born of Water and of the Spirit, he cannot enter into the Kingdom of God. That which is born of the Flesh, is Flesh; and that which is born of the Spirit, is Spirit, Joh. iii. 5, 6.* Here *Flesh* and *Spirit* are manifestly used in direct Opposition to each other, to express the two different States of Man by *Nature* and *Grace*: And these few Words, if duly weigh'd, will be found to contain the whole Doctrine we are upon. Here is, in the first Place, declared the absolute Necessity of a supernatural Regeneration, which implies (as was observed) a Corruption of our natural Generation; here is also expressed the Universality of this Corruption, *forasmuch as all Men are Flesh*; and, lastly, here is the Universality of the Propagation of this Corruption, since *whatsoever is born of the Flesh, is Flesh*.

THE Thread of my Discourse requires me to shew, in the next Place, that this original Corruption in us, hath the true and formal Nature of Sin. Now whatsoever wants that Symmetry, or any way deviates from that regular Order in which God made it, is, in its kind, Evil. And as when Nature is obstructed in its ordinary Method of working, the Production is monstrous, and by its natural Irregularity odious to all Beholders; so when a rational Creature is defective in any moral Qualities which belong to the Perfection of his Nature, he becomes morally evil, and odious in the pure Eyes of God. *Adam*, before his Fall, by his original Righteousness

teousness with which he was created, was such a Creature as Man ought to be, and therefore the just Object of God's Love and Favour, as all his Children would have been, had he kept his Integrity, and they been born in his righteous Image; but he Falling, and they being born in the Image of their lapsed Progenitor, that is, with Dispositions in their Nature quite contrary to the Will of God, are such Creatures as Man ought not to be, and consequently as just Objects of God's Hatred and Displeasure. God requires Truth in the inward Parts, and therefore if there be Error in the Understanding with regard to our Duty, Disobedience in the Will, or Irregularity in the Affections, it is not material to enquire how they came there, whether contracted by evil Customs, or born with us; they are evidently a Transgression of the Law, 1 John iii. 4. and therefore have the true and formal Nature of Sin. And accordingly we find this original Corruption of Man's Nature, represented as such in Scripture under great Variety of Expressions; but especially by St. Paul, whose proper Province it was, as Apostle to the Gentiles, to encourage these, and humble the proud Jews, by shewing, that tho' the latter were for some time particularly favoured by God, and his chosen People, yet, by Nature, they and the Gentiles were the same sinful Creatures, and equally stood in need of a Redeemer: He tells them therefore, Rom. iii. 9, 19, 23, and v. 16, 18. *That all the World was become guilty before God; that all Men, Jews and Gentiles, were under Sin, under Condemnation, shut up together under Sin; that all had sinned, and come short of the Glory of God:* Which Propositions being all universal, and no Exception made as to those who die before they

commit

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commit actual Sin, it is evident, the Apostle must mean, principally, the original Pollutions of their Natures, by which they are truly Sinners, and liable to the Wrath of God, as is more expressly declared by him, when he tells us, *That we are by Nature the Children of Wrath*, Eph. ii. 3. and the Punishment of *Adam's Sin* having reached all Men, is Demonstration that the Guilt of it hath done so too: It hath reach'd such as cannot sin actually, that is, Infants; and yet the very Reason which the Apostle gives, why Death hath passed upon all Men, is, because all have sinned. From *Adam* to *Moses* there was no positive Law enforc'd by the Penalty of Death; nevertheless, as we have observ'd before, *St. Paul* tells us, *ver. 14. That Death reigned from Adam to Moses, even over them who had not sinned after the Similitude of Adam's Transgression, who is the Figure of him to come.* Since then by their own Sins they had not incurr'd the Penalty of Death, and indeed could not, because there was no such Punishment threaten'd, nothing can be plainer than that their Death was the Punishment of *Adam's Sin*, in which by Nature they were all Partakers. And it is very remarkable, that the first Man who died, and that a violent Death too, which carries in it a more signal Mark of Punishment, was *Abel*, who was so far from provoking God by his own Sins, that we are told, that *the Lord had respect unto Abel, and to his Offering*, Gen. iv. 3. And the Author to the *Hebrews* gives this farther Testimony of him, *That by Faith Abel offered unto God a more excellent Sacrifice than Cain, by which he obtained witness that he was Righteous*, Heb. xi. 4. What then must this righteous Man's Death be imputed to, but the common Guilt in which he was involv'd with

with all Men? And this Sinfulness of Man's Nature gave St. Paul Occasion, in the Place before cited, to call *Adam, The Figure of the Messiah*; all Men being made Sinners by his Sin, as on the other side they are justified by the Righteousness of Christ. He enlarges on the Parallel for ten Verses together in that Chapter, which there would not be the least Ground for, unless, as *by Christ's Stripes we are healed, so by Adam's Sin we had been wounded*: And as the Punishment extended to all, so did the Remedy too, which is a farther Confirmation of this Truth. Immediately after *Adam's Sin*, a Redeemer was promised; but if *Adam* had not been a publick Person, in Covenant with God, not only for himself, but all Mankind, which he had radically in him, and if his Sin had been only personal, is it conceivable that the Remedy should not be given till Four thousand Years after the Distemper? But the Distemper being universal, and the promised *Seed which was to bruise the Serpent's Head*, being also a Propitiation for the Sins of the whole World, the Remedy came seasonably in the Fulness of Time, when God saw fit to give it; the Benefit commencing from the Date of the Promise. Thus, I hope, it fully appears, that the Doctrine of the Catholick Church concerning *Original Sin*, is not only true, and clearly supported by Scripture, but a Doctrine of the greatest Weight and Importance, no less than a Fundamental Article of the Christian Faith, upon which the Gospel Dispensation is built, it being the very Cause of God's sending his Son to take our Nature upon him. However, there were very early in the Church, as well as at this Day, Hereticks who opposed it, and thereby put quite another Face upon Christianity.

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They interpret away the most glorious Manifestation that God ever made of himself, and instead of regulating their Opinions by Scripture, they make their Opinions the Rule to try Scripture by.

I. THE first Objection of these Men is, That if *Adam* had been created in such a State of original Righteousness, as hath been represented, it had been impossible for him to fall.

THESE Men suppose *Adam* endued by God at his Creation, with only natural, but no moral Perfections, and his Will equally poiz'd (if I may so speak) between Good and Evil, entirely indifferent to either; imagining, that such Wisdom in his Mind, and Holiness in his Will, as we call original Righteousness, would have sufficiently armed him against the Tempter, and effectually have secured him in his State of Innocence; but this Mistake arises for want of distinguishing between that Holiness which belongs to a moral Agent, as such, in a State of Probation, and that which belongs to one who hath approved himself upon Tryal, in a State of Perfection: The former can be in no higher a Degree than is consistent with such a Liberty as is requisite to render our Actions Good or Evil, and our selves capable of Rewards and Punishments, and therefore may be departed from: And as we know of no rational Creatures that God ever made impeccable or incapable of Sinning; so we know of none but such as have actually fallen; for *there are Angels that kept not their first Estate* as well as Man; and that there are any, of either kind, so happy, as to be confirm'd and fix'd immutably in their Obedience, is, by the Grace of  
 God,

God, a Reward for their voluntary Perseverance in their Duty in the State of Probation. What was the Sin of those glorious Spirits, or what drew them into it, are, as yet, among the *secret Things which belong unto the Lord*: But thus much we may surely affirm, That if such excellent Creatures, so near their Maker, could sin without a Tempter, much easier is it to conceive how Man might, who had not only the same Liberty in himself which the Angels had, but was moreover exposed to the Craft and Subtlety of a most malicious Adversary, much superior to him in his intellectual Faculties.

2. A SECOND Objection is, That *Adam's Sin* was only Personal, and could only pollute his own Nature; it being inconceivable how it should infect his Posterity.

THIS Objection springs out of equal Ignorance and Pride, and borrows all its Force from no wiser or modester a Supposition than that of Man's Omniscience; for if there be any Truths beyond the Reach of Human Understanding, why may not this be one of them? Yet as wild and extravagant a Principle as it is, the Extent of it reaches very far; and it serves the depraved Sons of *Adam*, against all the Doctrines which they are not willing should be true. It is the sole Basis on which Infidelity is built, and a most proper Foundation indeed for such a Superstructure. Thus these Men, before they are aware, confirm the Truth in question by so unreasonably opposing it; by this Means discovering themselves to be very apparent Monuments of the Ruins of human Nature. Do we not every Day see a great Resemblance between Children and their Parents, not only

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in the Lineaments of their Face, the Motions and Gestures of their Body, but in the most signal and reigning Qualities of their Minds? The Pride and Frowardness, Humility and Meekness, Covetousness and Ambition, and even the nicer Particularities of Mens very Humours, are often-times seen in those Children, who lost their Parents before they were capable of Imitation, and therefore were derived down from them by as unseen Means as their original Corruption. Now if we must not believe our Senses till our Reason be satisfied about the Cause of their Objects, I fear the wisest Man must be a Sceptick and believe nothing; nay, the Derivation of our very Beings from our Parents, on this Principle, must be denied, as well as that of the Pollution of them. And if there be such Difficulty in tracing the Causes of the most gross and sensible Appearances in Nature, a greater Degree of Obscurity may be fairly allowed where the Soul is chiefly concern'd; which, altho' it be the Principle of all Knowledge in us, yet is very unable to answer any Questions it may be ask'd by the Curious, concerning its own Nature and Operations. Its Union with the Body, and the mutual Acting of each upon the other, are, and probably will be, Mysteries, till both are perfected in Glory. 'Tis sufficient we have all the Evidence the Thing is capable of. The Matter of Fact is too apparent to be denied; the vainest Man must own he feels it himself, and the most Charitable cannot overlook it in others. The Cause we could only learn from Revelation, and we have the clearest Scripture for it; the Manner of that Cause's working, we may be content to let pass in the Crowd of other fruitless Speculations, and apply our Thoughts more profitably

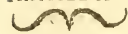


tably how to make that Remedy effectual to us, which the Goodness of God hath provided against it ; so shall we draw Happiness out of Misery, be Gainers by the Loss of Paradise, and attain a greater Pitch of Glory, than that from which we fell in our first Parents.

3. 'TIS objected farther, That allowing some hereditary Corruption to be derived down to us from *Adam* ; whatever that be, it cannot have the Nature of Sin, because involuntary in us, and altogether unavoidable.

T H I S Objection supposes all Sin to be voluntary, which, if rightly understood, we have no Cause to deny. Without the Consent of the Will, Sin had never enter'd into the World, nor could it take place in us, if our Wills were altogether unconcern'd. But a Sin may be said to be voluntary two Ways: First, when it is itself, or proceeds from, the free Motion of the Will ; and, secondly, when it is antecedent to any free Motion of the Will, but yet doth affect the Will, and is inherent in it as its Subject. In the former Sense, our original Corruption cannot be said to be voluntary, for it is, in us, antecedently to any Motion of our own Will, and can no more proceed from that, than our very Beings from our selves: But its being involuntary in this Sense doth not absolve it from its Sinfulness, it being voluntary in the latter and very proper Sense of the Word, as affecting our Will, and inhering in it. It doth not indeed proceed from any Act of the Will, nor, by consequence, doth the Consent of the Will, as it is an Act of the Will, accompany it ; but it is itself the natural Bias and Inclination of the Will to Evil, so that we cannot

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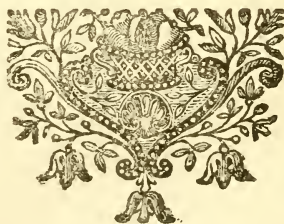
say it is altogether involuntary. But whatever Men will be pleas'd to think with relation to the Voluntariness of these natural evil Inclinations, they must, however, acknowledge, what they are least willing to admit, that is, the Sinfulness of them: If they will but consider, that our outward Actions owe all their Iniquity to the Sinfulness of these inward Dispositions of the Heart; for if these are not in themselves sinful, a Compliance with them in our outward Actions can never be a Crime. I need not now add, that our original Corruption is voluntary also in respect of its Cause and its Effects; for it derives its Being from the most wilful Transgressions of our first Parents, and gives Birth to all our own actual Sins. 'Tis true, indeed, that 'tis unavoidable, but that doth not alter the Nature of the Thing; for tho' it be so, yet it being *contrary to the Law of God*, it will be Sin still, that being the Essence of Sin as was shew'd before: But its being involuntary in the strictest and most obvious Sense of the Word, and also unavoidable, makes a great Difference, I confess, between it and *actual Sin*; and there is no less Difference in God's Proceedings about them: Both of them render'd the Sinner guilty, but *actual Sin* immediately pulled down God's unrelenting Justice, whereas original Sin moved his Pity and Compassion. Thus, we see, the offending Angels, whose Sin was entirely their own, and sprang up and terminated in themselves, who had no sinful Parents to derive it from, or unhappy Offspring to transmit it to, perish'd without Mercy; when *Adam*, who was to entail his Sin upon his Children, and they, who were to become Sinners thus by unavoidable Misfortune, had a Redeemer provided for them, and He no less than the Second Person in the Ever-blessed Trinity.

4. IN the fourth and last Place, 'tis objected, That if the Sin of the first Man was to involve all his Posterity in Guilt, and that Sin certainly foreseen, it was not consistent with the Goodness of God to make a Creature upon such Terms.

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NAY, but, O Man! who art thou that relieft again to God? Shall the Thing formed say to him that formed it, why hast thou made me so? Hath not the Potter Power over the Clay? I am sure we have but one Rule by which to judge of what is fit for God to do, and that is by what he hath done. But these bold Exalters of human Reason, as they set Bounds to the Perfections of their Maker, so they will measure his Actions also by it. To make a Creature, by whose single Crime so numerous a Progeny should be ruined, and that Crime certainly foreseen, is, with them, no less than Injustice and Cruelty. If it be so, say they, Millions of Millions are called up out of *Nothing*, (the Abode of unreasonable Security) only to be thrown headlong into Misery by arbitrary Omnipotence. But there is not more Impiety than Falshood in this pompous Objection; for it supposes the Sin of Man inevitable, and his Doom irreversible. 'Tis true, indeed, *Adam's* Fall, by God's permissive Decree, was certain in the Event, but with respect to that Ability which God hath given him to stand, not unavoidable. He fell by a free Act of his own Will, which was foreseen, but not caus'd by God; and his Doom was so far from being irreversible, that he was immediately rescued from it by a most amazing Act of Mercy. A new Covenant is made with him, agreeable to the

present Frailty of his Nature: The Son of God himself takes his Flesh, that in it he may undergo his Penalty by dying for him; and in his Life of Sorrow upon Earth, perform'd the whole Law, that Man, who had lost his own Righteousness, might now be cloathed with his. An unfinning Obedience is no longer rigorously exacted, but an imperfect, if sincere and entire, is accepted: And in this weak and tottering Condition of Man, if he should fall even from that, he hath not only leave to rise again by Repentance, but the assisting Hand of God also to help him up. Now, where is there any Injustice or Cruelty in the Maker, or the least Hardship upon the Creature? Doth not Man's Happiness or Misery, by the Grace of God, still depend upon his own Choice? And can any Christian pretend Ignorance of it? Is not the History of our Redemption transmitted down to us in the same Page with that of our Fall? And if these daring Objectors, in the End, find only the severe Justice of God fall to their Lot, is it not because, to clamour at that, they visibly shut their Eyes against his Mercy?





ARTICLE X.

Of *FREE-WILL*.

The Condition of Man after the Fall of Adam is such, that he cannot turn and prepare himself by his own Natural Strength and Good Works to Faith and Calling upon God : Wherefore we have no Power to do Good Works, pleasant and acceptable to God, without the Grace of God by Christ preventing us, that we may have a Good Will, and Working with us when we have that Good Will. ARTICLE X.

The EXPOSITION.



**G**OD created Man perfect in his Kind, and with a Will free in relation to Good as well as Evil : But he fell from this Liberty when he committed Sin, broke the Strength of his Will, remained no longer free with relation to Good, and so became the Servant of Sin. From hence proceeds that Blindness of Man's Understanding, that Perverseness of his Will, and

## ARTICLE X.

and that violent Motion of his Passions and Appetites, that Man, when left to himself, is neither able to discern or to chuse those Things which are Good, but is hurried away into the Choice of those Things which are contrary thereto. Wherefore it is that our Saviour,

*The Necessity of  
Divine Grace.*

*John xv. 4, 5. addresseth himself to his Disciples in this manner; Abide in me, and I in you: As the Branch cannot bear Fruit of it self, except it abide in the Vine; no more can ye, except ye abide in me. I am the Vine, ye are the Branches: He that abideth in me, and I in him, the same bringeth forth much Fruit; for without me ye can do nothing. And for the same Reason he tells us, chap. vi. 44. That no Man could come to him, except the Father which sent him, draw him. As likewise doth St. Paul, Rom. viii. 8. That they that are in the Flesh, cannot please God. And 1 Cor. ii. 14. That the natural Man receiveth not the Things of the Spirit of God; for they are Foolishness unto him: Neither can he know them, because they are spiritually discerned. And chap. xii. and the latter Part of the 3d Verse, That no Man can say that Jesus is the Lord, but by the Holy Ghost. So that we are under a Necessity of having the Holy Spirit to assist us in the Performance of every Thing that is Good; which being a most excellent Gift of God, and freely given, is by way of Eminence call'd Grace: And indeed it seems to be wanting to none besides those who are wanting to themselves.*

*Grace freely  
given to those  
who desire it.*

WHILST Man, saith S. Clement of *Alexandria*, exercises himself, and labours with his corrupt Nature, he profiteth nothing: But if he becomes a true and diligent Desirer of it, he obtains

obtains the Addition of the Power of God; for God co-operates with willing Minds\*.

NO Man, saith *Irenæus*, that is not within the Reach of such good Things or Benefits as proceed from the Lord, can procure to himself the Means of Salvation †.

HE declared, saith *Tertullian* speaking of our Saviour, that he did not his own, but his Father's Will. Without doubt, the Things which he did were the Will of the Father, which we are to look upon as Patterns for our selves, that we may preach, do, and bear them even unto Death; which, that we may accomplish, we have need of the Will of God ‡.

SO absolutely necessary is the Grace of God, of which we are discoursing; that, as this Article farther asserts, we cannot Will, or do any thing that is acceptable to God without it: We cannot believe, except God open our Hearts, as he did the Heart of *Lydia*, *Acts* xvi. 14. And *S. Paul* tells us, *Phil.* ii. 13. That it is God which worketh in us to will and to do of his good Pleasure §.

IT is likewise asserted in this Article, that the Grace of God is by Christ: And, indeed, all the spiritual Gifts and Benefits which God

\* *Quis Dives salv.* C. XXI.

† *Adv. Her.* Lib. IV. C. XXVII.

‡ *De Oratione*, C. IV.

§ See *Nowelli Catech.* Page 104. *Hammond's Pract. Cat.* Lib. V. §. 4. *Wall's Hist. of Infant Bapt.* Part I. C. XIX. *Prideaux Fasc. Cont.* C. III. Q. IV. *Hall's Roma Irreconcil.* §. 8. *Field of the Church*, Page 281.

hath bestowed on Men, have been given thro' him, and for his Sake alone. For which Reason, they who in old Time pleased God, (for that some of them did please him, appears at large from *Heb. xi. 5.*) did it not by the Strength of their own Resolution, but by the Assistance of the Grace of God, which was then by Christ, whose Merits extended to all Ages of the World; and therefore he is called, *Rev. xiii. 8. The Lamb slain from the Foundation of the World.*

*IRENÆUS* tells us\*, That for the Sake of Christ, it pleased God to save those that were able to do nothing towards saving themselves; and that therefore *S. Paul* speaking of Man's Infirmary, hath these Words; *For I know that in my Flesh dwelleth no good Thing*; signifying that our Salvation is not of our selves, but of God. And again, *O wretched Man that I am! Who shall deliver me from the Body of this Death?* Afterwards, continues he, he mentions his Deliverer, and ascribes his Deliverance to the Grace of our Lord Jesus Christ.

As there is no Subject in Divinity which Men come to with greater Eagerness, than that which is contained in this Article; so it may not be amiss, in this Edition of this Book, to enlarge upon it, by setting down the Reasonings of a very great Divine or two at full Length, which will be better than any other Method that I can think of, to give the Reader a full View, of what hath been, or may be said upon it.

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\* *Adv. Her. Lib. III. C. XXII.*



Cardinal *Contarenus*, saith *Dr. Field*, in the Page before referred to, hath written a most divine and excellent Discourse concerning Free-Will, in which he shews the Nature of Free-Will, and how the Freedom of the Will is preserved or lost. In this Discourse he sheweth, 1. What it is to be Free; and then, 2. What that is which we call Free-Will. What it is to be Free he shews in the following Manner. As he is a Servant that is not at his own Disposal, so as to do nothing without another's bidding him, and not what seemeth good, or is agreeable to himself, so he is said to be free, who is under no Restraint of this Nature; and therefore, the more any thing is moved by, and of itself, the more free must it be allowed to be: So that natural Things are observed to come nearer to Liberty, or to be further from it, according as they are moved more or less by any thing within or without themselves; so that a Stone is in some Sense free when it falleth downwards, because it is moved by something within; but it suffereth Violence, and is moved by something from without, when it ascendeth upwards: Nor can it be said, strictly speaking, to move itself when it goeth downwards, inasmuch as it is moved by an Impression of that Weight for which it is beholden, not to itself, but to the Author of Nature; and, inasmuch as it moveth but one way, it is far from Freedom and Liberty, even in this very Motion. Living Things move themselves, and not only one, but many ways, and, indeed, every way. Thus Plants and Trees, in which the lowest Degree of Life is discerned, move themselves downwards and upwards, on the Right Hand,

and

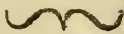
## ARTICLE X.



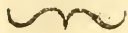
and on the Left, yet they know not whether, nor is their Motion occasioned by, or attended with any Forecast or Design of their own ; so that they are far from Liberty. Brute Animals are moved by themselves in a more excellent Manner ; for having discerned such Things as are fitting to their Nature and Condition, a Desire of these Things is raised in them, so that they may very properly and truly be said to move themselves, because they raise in themselves that Desire by which they are moved ; but yet, notwithstanding all this, they are void of true Liberty and Freedom : For there is no Liberty truly and properly so called, but where there is an Apprehension, not of such Things only as are of this or that particular kind, but of all Things generally of the Proportion which they have within themselves, and of the different Degrees of Goodness that are found in them, a Desire of Good in general, and a greater or less Desire of each particular Good, according as it appears to be greater or less, or a preferring one before another, and choosing that which it esteems the best : So that Reason is the Foundation and Root of all Liberty ; and when it finally resolves, that this or that Thing is upon some Accounts better than another, or all others that are within our Reach, the Will doth of course incline towards it, as the chiefest Good which it is in our Power to obtain. This Sort of Knowledge is not to be found in any Creature below the Condition of Man ; other living Creatures have an Apprehension of some certain Things only, they have no Knowledge of Good in general, but some certain good

good Things only; no Desire of Good in general, according to the usual Acceptation of the Words, but of such particular good Things as are fitted to their Capacities of Enjoyment. These therefore cannot be said to have a free and unlimited Apprehension or Desire of Good, but such an Apprehension and Desire as are circumscribed and confined within a certain Compass; like a Man under Confinement, who though he may move himself, and walk up and down, yet cannot go beyond the Limits and Boundaries which are appointed him.

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BUT Man was made to have an Apprehension of all Things, to discern the Nature of each, and the different Degrees of Goodness found in them; and accordingly to desire Good in general; to desire each particular Thing more or less, as it appears to him to be more or less Good; never to be satisfied with any thing less than Infinite; to desire that Good which is Infinite, as originally Good, and as the last End, because above and beyond it there is nothing to be desired; and to desire nothing but in reference to it, since nothing can be Good but by partaking of it. And from hence we may easily see, how the Liberty of our Will is preserved, and how, and in what manner it is lost; for since the Desire of the chief Good, and the last End, is the Original of all particular Desires, if God be proposed to us as our last End, and chief Good, in whom, and for whom, and from whom are all Things; then shall the Will, without Restraint, without turning aside to the Right Hand or to the Left, without intangling itself in any Intricacies whatsoever, freely love whatsoever is Good; and every thing more or less,



as it approaches nearer to God, or as it is at a greater Distance from him, and nothing but that which is pleasing to him; and by this Method our Liberty is preserved and continued to us. But if we depart from God, and make any other Thing our chief Good, and last End, we seek for that which is Infinite, within the Compass of that which is Finite, and so languish and pine, even in the Midst of our Enjoyments, never finding what we seek, because we seek it where it is not to be found; bringing ourselves withal into a Streight, so as to regard nothing, though never so good, further than in reference to this finite Thing, which we esteem as if it were Infinite; and besides this, we look upon ourselves alone as our chiefest Good: For, as *Picus Mirandula* observes, the Ground of the Love of Friendship is Unity; and, 'tis certain, that God is nearer to every one of us, than we are to ourselves, that we are nearer to ourselves than any Thing besides, and that there is a Nearness and Conjunction betwixt other Things and us: So that in a State of Innocence we loved God first, and before, and more than ourselves, and ourselves no otherwise but in and for him; but falling from that State, we must of necessity decline so far from the right Way, which we were then in, as to love ourselves above all Things, and to make our own Greatness our own Glory, and whatever else is pleasing and agreeable to us, the chief Objects of our Desires. And because the Soul, forgetful of her own Worth and Dignity, hath immersed herself into the Body and Senses, and is degenerated into the Nature and Condition of the Body, she puts herself in quest of nothing with so much Eagerness as bodily Pleasures, which she looks upon as most proper for, and

fitting

fitting to her ; and declines nothing with greater Diligence and Care, and looks upon nothing to be more contrary and disagreeable to her, than those Things which afflict, and are grievous to the outward Man : This is the Fountain of all the Evils that are found in our Nature. This puts us into horrible Confusions ; for having raised ourselves into the Throne of God by Pride, and having fancied ourselves endued with a matchless and incomparable Greatness, we are no less grieved at the Good of other Men, than if some Evil had befallen ourselves ; nay, we make the Good of other Men a real Evil to ourselves, because we cannot help thinking it an Injury done to us, an Affront to our Merit, and an Opposition to our Interest, if any Man be made either to excel or equal us, or have any Thing wherein he is not subordinate to us. Thus do we run into Envy and all other sorts of Evil ; thus do we disquiet and afflict ourselves without end, and without measure. We are likewise hereby deprived of our former Liberty ; for we neither know the whole Variety of good Things, as we once did, our Knowledge being now from Sense, nor their different Degrees, that so we might have Power to desire them, and to prefer one before another, according to the Worth and Value of it, nor can we desire any Good, but as it serves our Turn : so that we cannot esteem any Thing that is not in our Opinion calculated for this End. All Divines are agreed, that the Will of Man since the Fall, hath lost the Freedom which it formerly had from Sin and Misery ; but some understand this in one Sense, and some in another : For some affirm, That Men have so far forth lost their Liberty from Sin, by the Fall of *Adam*, that they cannot

but sin in whatsoever moral Act they do. But those of the Church of *Rome* at this Time, dislike this Opinion; for they suppose, that though our Will be not free from Sin, so as collectively to decline the Commission of every particular Sin; and though in the State or Condition we are in at present, we cannot but sin at one Time or other, in one Thing or other, yet we may decline every particular Sin divisively, and do the true Works of moral Virtue. There hath been a great deal of Disputing and Contention about Free-Will; and therefore, for the clearing of this Point, two Things are to be noted, 1. From What, and, 2. Wherein, this Liberty may be thought to be. The Things from which the Will may be thought to be free, are five. 1. The Authority of a Superior Commander, and the Duty of Obedience. 2. The Inspection, Care, Government, Direction, and Ordering of a Superior. 3. Necessity, and that either from some external Cause enforcing, or from Nature inwardly determining, and absolutely moving one way. 4. Sin and the Dominion of it. 5. Misery. Of these five Kinds of Liberty, the two First agree only to God, so that in the highest Degree the *τὸ ἀυτεξέλιπον*, that is, Freedom of Will, is proper to God only; and in this Sense *Calvin* and *Luther* rightly deny, that the Will of any Creature is, or ever was free. The third Kind of Liberty is opposite, not only to Force, but also to natural Necessity. In Opposition to Force the Understanding is free; for howsoever a Man may be forced to think and believe contrary to his Inclination, that is, such Things as he would not have to be true, yet the Understanding cannot assent to any Thing contrary to her own Inclination; for the Understanding

derstanding is inclined to think of Things as they are, and as they are made appear to her, whether they are agreeable to our Nature or otherwise: But the Understanding is not free from Necessity. The Will in her Acting is free, not only in Opposition to Force, but to natural Necessity also. Natural Necessity consisteth in this, that when all Things required to enable an Agent to produce its proper Effects, are in a Readiness, it hath no Power to forbear the producing them, but it is necessarily put into Action by them: So the Fire, for instance, having proper Fuel put on it, and in due Order, cannot but burn. The Liberty of the Will therefore, appears from hence, that though all those Things are present, that are pre-required to enable it to bring forth its proper Actions, yet it hath Power not to bring them forth, and that it continues indifferent and undetermined, till it determine and incline itself. God, indeed, worketh upon the Will to determine itself; neither is it possible that he should so work upon it, and that it should not determine itself accordingly; but yet God's working upon the Will doth not take from it the Power of dissenting and doing otherwise, but so inclineth it, that having Liberty to do otherwise, she will actually determine according to the Working of God upon her. *Luther* and *Calvin* are charged with the Denial of this Liberty of the Will; and many strange Absurdities are ascribed to them. *Luther* is said to have affirmed, that the Will of Man is merely passive, that it produceth no Act, but receiveth into itself such Acts as God alone worketh and produceth in it without the least Concurrence of its own. But all this is nothing but mere Calumny, for *Luther* knew very well, that Men produce such Actions

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as are externally Good and Evil, willingly, and out of choice, and confesseth that we do the good Things that God commandeth us, when we are made Partakers of his Grace, but that God worketh us to do them; we believe, we fear, we love: But it is God that worketh us to believe, fear, and love. " 'Tis most certain, " saith St. *Augustine*, that we do those Things " which we are said to do, but it is God that " maketh us to do them, not only by persuad- " ing, inviting, and inwardly drawing us by " moral Inducements, but by a true and real " Efficiency." So that according to *Luther's* Opinion, we move not but as we are moved; and are no otherwise active, but as we have been passive before; we cannot turn ourselves but as we are first wrought upon, and made to turn; and yet we do truly move ourselves, and truly, freely, and cheerfully chuse that which is Good, and turn ourselves to it from that which is Evil. 'Tis said by Divines, that it is one Thing to make us to will, and another to produce the Act of Willing. God worketh both these, but in a different manner: The first of these he worketh alone; we cause not ourselves to will; the Second he produceth together with us, willing what he would have us to do, and producing that which is done by us: So that in the former Consideration, we are merely Passive, in the latter Active; which neither *Luther* nor any of his Followers ever denied. *Calvin*, they say, confesseth that the Will concurrerth actively to the Act which God produceth; but without any Freedom at all, unless we speak of that Freedom which is from Co-action or Force. 'Tis true, indeed, that *Calvin* denieth us to be free from Necessity: But he speaketh of the Necessity of Sinning;

but



but he never denieth us to be free from natural Necessity, that is, from being put into Action, so as natural Agents are, that is, without any Choice or Liking of what we are inclined to do. 'Tis evident, that *Calvin* confesseth the Will of Man to be free to do Evil; and he denieth not, but that it is free to perform such Actions as are civilly or morally Good, with regard to their Kind, and the Objects about which they are conversant: Nay, he thinks, that the Will freely, and out of choice, willeth whatsoever it willeth: As in an unregenerate State it freely willeth whatsoever it should not, so when God converteth it, he turneth the Course of its Actions and Desires, and maketh it freely, and out of choice, to incline to Good. That Men have lost the Freedom from Sin, and put themselves into a Necessity of Sinning, *S. Augustine* proves in the following Manner: Man, by making an ill Use of Free-Will, destroyed both himself and it; for as he that hath killed himself, hath killed himself by living, but doth not live by Virtue of this unnatural Violence committed upon himself, and is likewise incapable of restoring himself to Life again; so when Man committed Sin with a Free-Will, Sin being his Conqueror, the Freedom of his Will was lost; *for of whom a Man is overcome, of the same is he brought in Bondage.* This being the Case, what Liberty can a Bond-Servant of this kind be supposed to have, except it be when it pleases him to sin? For he serves his Master freely, that performs what he expects or requires of him willingly. So that he that is the Servant of Sin, is free to commit Sin, but for that Reason not at Liberty to do Good, unless being made free from Sin, he hath begun to be the Servant of Righteousness.

This is true Liberty, by reason of that inward Pleasure and Satisfaction which attends our doing well; and withal, a pious Servitude on the account of our Obedience to the Command of God. But how shall one that is sold to be the Bond-Servant of Sin, attain to this Liberty of doing well, except he be redeemed by him who hath told us, *That if the Son shall make us free, we shall be free indeed?* But before this good Work is begun in a Man, what Grounds hath he to glory of his Will's being free to do Good, since he is not as yet set at Liberty to do Good? None surely, besides that Pride and Vanity which the Apostle endeavours to check and restrain us from, by telling us, *That by Grace we are saved through Faith.* Here we see the Necessity of Sinning, and Freedom from natural Necessity, subsist together in the corrupted Nature of Man. "The Will, saith " *St. Bernard*, being in a surprizing and strange " Manner depraved by Sin, imposes a Necessity upon itself: So that this Necessity, when " 'tis voluntary, cannot excuse the Will; " neither can the Will exclude it when 'tis " otherwise. For this Necessity is in some " respect voluntary; 'tis a Sort of a favourire " Influence or Inclination, flattering us by " constraining, and constraining us by flattering; 'tis the Will that made herself the Servant of Sin, when she was free, by consenting to it; and 'tis the Will nevertheless, which confines herself under the Dominion of Sin, by serving it voluntarily. If it be demanded that I should shew how 'tis possible, that what appears to be necessary, should be also voluntary; I answer, That 'tis indeed true, that the Will hath put herself under Bondage, but doth not detain herself under it, and that she " may

“ may of the Two, be rather said to be detained  
 “ against her Consent. It will be replied, that I  
 “ do well to say that it is detained by something  
 “ else; but I should observe, that it is the Will  
 “ that is detained, and that to talk of an unwilling  
 “ Will, sounds somewhat oddly. The Will cannot  
 “ be detained without her Consent, for the Will  
 “ is the Power or Faculty of a Person willing,  
 “ and not of a Person nilling: If she be detained  
 “ willingly, she is detained by herself. What  
 “ then will she say, or what will she answer for  
 “ herself, since she herself hath made herself the  
 “ Servant of Sin, as it is said, He that doth Sin,  
 “ is the Servant of Sin; for when she sinned, which  
 “ she did when she purposed or resolved to be  
 “ obedient to Sin, she made herself the Servant  
 “ of Sin: But she is made free if she do not con-  
 “ tinue to commit Sin. But she continues in Sin as  
 “ long as she continues herself in the Servitude or  
 “ Bondage which she hath put herself in; nor can  
 “ the Will be said to be detained altogether against  
 “ her Consent, because she is what we call the  
 “ Will: Therefore, because she hath voluntarily  
 “ made herself a Servant, or Slave, we may say,  
 “ not only that she hath made herself one, but  
 “ also that she makes herself one. But you will  
 “ say, perhaps, that I shall never make you dis-  
 “ believe that Necessity which you feel and expe-  
 “ rience in yourself, and continually strive and  
 “ struggle against. But where, I beseech you,  
 “ do you feel this Necessity which you complain  
 “ of? Is it not in the Will? For you may be said  
 “ to will that with a Witness, which you will  
 “ out of Necessity, which you cannot be unwilling  
 “ of, or much oppose. Moreover, where the  
 “ Will is, there is Liberty, I mean a Natural, but  
 “ not a Spiritual Liberty, not that Liberty, with  
 “ which, as the Apostle tells us, *Christ hath made*

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“ us free. For this is the Liberty which he  
 “ speaks of, when he tells us, that *where the*  
 “ *Spirit of the Lord is, there is Liberty.* So the  
 “ Soul, by a strange and evil Sort of Disposition,  
 “ is detained as a Servant, and also free under  
 “ this voluntary and sadly free Necessity; a Ser-  
 “ vant on the Account of the Necessity which  
 “ she is under, and free by Reason of the Will;  
 “ and what is still more strange and more deplora-  
 “ ble, therefore guilty because free, and there-  
 “ fore a Servant because guilty; so that at last  
 “ it comes to this, that she is therefore a Servant  
 “ because free.” *And afterward.* “ What I would  
 “ not, that I do, but ’tis I myself and no other  
 “ that hinders me from doing as I would; and  
 “ what I hate, that I do, but without the Com-  
 “ pulsion of any body but myself. And would  
 “ to God that this Restraint and this Compulsion  
 “ were so violent that it might not be volunta-  
 “ ry; for, perhaps, I might by this Means be  
 “ excused; or, that it might be so voluntary as  
 “ not to be violent; for by this Means there  
 “ might be a Possibility of my growing better.”

’T IS true, that natural Men may do Things  
 that are good in their kind, and with regard to  
 the Object about which they are conversant,  
 and perform such external Actions as serve to  
 entertain this present Life; but to do any thing  
 that is morally good, not only with respect to  
 these, but also with respect to the End and  
 Circumstances of it, is what the corrupted Na-  
 ture of Man is not capable of. There are sever-  
 al excellent Passages to this Purpose scattered  
 up and down in the Works of St. *Augustine*.  
 Man by Willing of Evil, deservedly lost the  
 Possibility of doing Good, who by having it  
 in his Power to do Good, might have over-  
 come

come his Inclination to Evil. By Sin, therefore, Free-Will destroyed the Good which it was in Man's Power to do, but not the Name or Nature of it. We confess, that there's a Freedom of the Will in all Men, having a sort of Judicial Power over their Reason, but this doth not extend to Things of a religious Nature, but only to such good and bad Things as concern this present Life. By good Things I here understand such as proceed from what is good in Nature; as to be willing to labour in a Field, to be willing to have a Friend, to be willing to be cloathed, to build a House, to be acquainted with useful Arts and Sciences, or to obtain any thing that may be of use to us in this present Life. By evil Things, such as to be willing to worship an Idol, to commit Murder, and the like. — You act, indeed, without the Assistance of God, and with a Free-Will, but then you act wickedly. This is the Property of that Will of yours which you call Free, and by acting in this manner it becomes the Servant of Sin, and is therefore obnoxious or liable to Damnation. When I tell you, that without the Help of God you can do nothing, I mean, nothing that is good: For your Will is free to do Evil without the Assistance of God, though it be not altogether free neither. *For of whom a Man is overcome, of the same he is brought in Bondage, and whosoever doth sin is the Servant of Sin.* — The Will cannot be free in that which is good, since our Deliverer hath not freed it, but with respect to Evil it is free enough. — This Will which is free, with respect to Evil, because it takes Delight in it, is not free with relation to Good, because it is not freed. — We have always a Free-Will, but not always a good one. For it is either  
free

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free from Righteousness when it serves Sin, and then 'tis evil; or 'tis free from Sin when it serves Righteousness, and then 'tis good. For the Grace of God is always good, and 'tis by Virtue of this that Man hath a good Will, who before had a bad one. — It must be confessed, that we have a Free-Will to do Good, or to do Evil: But with respect to Evil, every Man is free, whether he be the Servant of Righteousness or the Servant of Sin; but as to Good, no Man can be free before he hath been freed. — Our Free-Will is so hamper'd and captivated, that it prevails only in Evil, and not as to Righteousness, except it be freed and assisted by God. — We lost that Will which was free to love God by the Greatness of our first Sin.

*ARIMINENSIS* saith, “ That the  
 “ Will is determin'd to Evil, if it be not  
 “ otherwise dispos'd by the special Grace of  
 “ God.” And therefore what *St. Augustine*  
 saith to the *Pelagians* is very well worth our  
 Notice. “ The *Pelagian* will say, (*saith he*)  
 “ Do you in good earnest condemn those  
 “ Works which are done by Virtue of Free-  
 “ Will? Hear me, thou foolish Heretick,  
 “ thou Enemy to the Truth of the Chri-  
 “ stian Faith: Those Actions of Free-Will,  
 “ which Men are prepar'd to do by the Pre-  
 “ vention of Divine Grace, without any Merit  
 “ of Free-Will, as long as this Preventing  
 “ Grace causes, governs, and perfects them,  
 “ we are very far from condemning them, but  
 “ desire that Men may have as much of such  
 “ a Free-Will as this is, as is possible; for by  
 “ such Actions as these the People of God  
 “ have been justified, are justified, and shall  
 “ be

“ be justified in Christ. But we condemn, and  
 “ that too by God’s Authority, those Works  
 “ of Free-Will which are put before Grace, and  
 “ are cried up as meritorious, and sufficient to  
 “ justify us in Christ.” *Ariminensis saith again,*  
 “ That no Man can deserve the first Grace of  
 “ God by the Merit of Condignity, or, in-  
 “ deed, by that of Congruity. This (*he says*)  
 “ he asserts in Opposition to the Opinion of  
 “ some modern Divines; and that by Grace  
 “ he understands the special Assistance of God,  
 “ in order to our Well-doing.” “ The fitting or  
 “ preparing us for Grace, *saith* Bonaventure,  
 “ consists of three Parts or Divisions, the Effi-  
 “ cient, the Formal, and the Material; the  
 “ first is from God, the second from Grace,  
 “ which is freely given us, the third is from  
 “ ourselves. For the Soul hath the Power and  
 “ Means of Knowing and of Loving God by  
 “ Nature; but it hath not the Knowledge of  
 “ the Truth, nor the Method which it is to  
 “ observe in shewing its Love to God, but by  
 “ Grace.” *In another Place he bath these*  
*Words:* “ The Freedom of the Will is three-  
 “ fold, *viz.* From Necessity, from Sin, and  
 “ from Misery. The first of these is the Free-  
 “ dom of Nature, the second of Grace, and  
 “ the third of Glory. The first of these is  
 “ common both to the Good and Bad, the  
 “ second is peculiar to the Good, and the third  
 “ to the Saints in Heaven. Free-Will is freer  
 “ in good Men than in bad, because good  
 “ Men are subject to no other Bondage besides  
 “ that of Misery, whereas bad Men are sub-  
 “ ject both to Sin and Misery. But when  
 “ we are arrived at our proper Home, the  
 “ Will shall be endued with all the Free-  
 “ dom imaginable, because the Servitude of  
 “ every

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every kind which it is now subject to shall be  
 abolished. We may observe in this Place,  
 that though neither God nor Angels, nor the  
 Spirits of just Men made perfect, can do any  
 thing that is evil; yet they are, neverthe-  
 less, endued with a Freedom of Will; be-  
 cause they make Choice of Good and de-  
 cline Evil, not by Reason of any Infirmity  
 or Necessity, but freely and voluntarily. In  
 like manner we must say of the Devil, that  
 he hath Free-Will, but always refuseth Good  
 and chuses Evil: But this is not occasioned  
 by any Violence or Force constraining him,  
 but a voluntary or wilful Obstinacy. Free-  
 Will is either at an equal Poize, and equally  
 inclined both to Good and Evil, as it was in  
 our first Parents before the Fall; or else it  
 inclines more to Evil than it does to Good,  
 as in such as are regenerated by Baptism,  
 or more to Good than to Evil, as in those  
 that are sanctified in the Womb, and de-  
 signed by God for some very great and ex-  
 traordinary Undertakings or Ministrations;  
 or else it necessarily inclines to Evil, as in  
 Unbelievers, who are unregenerate; or else,  
 in the last Place, it necessarily inclines to  
 Good, as in those that are established and  
 confirmed in Holiness." *And in another*  
*Place;* "Man is more prone to Evil than to  
 Good; and that upon many Accounts. First,  
 Because, as it is said, the Body which is  
 corrupted weigheth down the Soul, drawing  
 her to Evil, but not lifting her up to Good.  
 Secondly, Because, as St. *Augustine* saith,  
 the Evil which we are accustomed to hath a  
 greater Prevalence over us than the Good  
 which we are not. Thirdly, Because it is  
 naturally much easier to descend, than it is  
 to



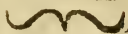
“ to ascend ; and one Men will draw backward  
 “ more than ten can forward. Fourthly, Be-  
 “ cause the Temptation to Evil is present with  
 “ us, but the final Reward of Virtue and Ho-  
 “ liness, which is proposed to us, in order to  
 “ incite us to Good, is at a Distance. What-  
 “ ever is apprehended to be pleasing and de-  
 “ lightful, either by the Senses or Imagination,  
 “ does, as it were, necessarily stir up a Desire  
 “ and Hankering after it, that is, Concupiscence  
 “ within us. Fifthly, Because more Circum-  
 “ stances are required, in order to Good than  
 “ to Evil. Sixthly, Because we have a Tendency  
 “ towards the first Principle, out of  
 “ which we sprung, that is, *Nothing*. Seventhly,  
 “ Because the Incitement which stirs us up  
 “ to do Evil, is always within us. Eighthly,  
 “ Because the Powers and Faculties of our  
 “ Minds are sprightly and active in the Pursuit  
 “ of Temporal Things, but passive and languid  
 “ with regard to Spiritual. Because the  
 “ Virtues and Graces of a good Life are not  
 “ acquired, but received : From whence it  
 “ comes to pass, that we can do Evil by our-  
 “ selves, but cannot do Good without the As-  
 “ sistance of Divine Grace.

PETER LOMBARDO proposing the  
 Question, Whether all the Intentions and Acti-  
 ons of them that lack Faith be Sin ? hath these  
 Words: “ If Faith direct the Intention, and  
 “ the Intention make a Work to be good ;  
 “ there seems to be no good Work where  
 “ there’s neither Faith nor a good Intention.”  
 Which is rationally accounted for by those who  
 assert, That all the Actions and Inclinations of  
 Man, without Faith, are evil, which are never-  
 theless good, when accompanied by Faith, ac-  
 cording

according to what is said by the Apostle, — *That what is not of Faith is Sin.* St. *Augustine* upon this Place saith, “ That the whole Life of Unbelievers is Sin, and nothing is good without the chiefest Good : Where the Acknowledgment of the Eternal Truth is wanting, there’s a Flaw and Defect even in the very best of our Actions.” And St. *James* tells us, in his General Epistle, *That whosoever offends in one Point of the Law is guilty of all.* A little lower the same Writer takes Notice of that Saying of the Apostle, *That without Faith ’tis impossible to please God.* And then he observes, “ That those Actions which are done without Faith are not good, because every thing that is good is pleasing to God.” And lastly, he says, “ That the Reason why the Actions of those who have not Faith are always sinful, is not because they are always so in themselves, but because they are not done with a right Intention, or for a good End.” *Bradwardin* in his Sum against the *Pelagians* of his Time, tells us, “ That the Will of Man, since the Fall, hath no Power to bring forth any good Action, that may be morally good with relation to its *End* and *Circumstances.*” And *Alvarez*, though he thought that all the Actions of Infidels are not Sin, yet he saith, “ That none of them is truly an Act of Virtue, in respect of its last natural End.” *Cassander* saith, “ That the Article of the *Augustine* Confession, concerning Original Sin, agreeth with the Doctrine of the Church, since it teacheth, that the Will of Man hath some kind of Liberty to perform an Act of Civil Justice, and to make Choice of Things subject to Reason ; but that without the Spirit of God it hath no Power to do any thing  
 “ that

“ that may be just before God, or any thing  
 “ spiritually just.”

ARTICLE X.



AND all Orthodox Divines do agree, in Opposition to the *Pelagians*, that 'tis the Work of Grace to make us truly just before God ; that this Grace doth not create any new Will in us, neither doth it lay any absolute Constraint upon the old one, but only correcteth the Depravity of it, and turneth it from willing what it ought not, to what it ought to will ; drawing it with a kind of inward Motion, that it may throw off its Aversion to good Things, and willingly consent to the Divine Calling. The *Pelagians*, those Enemies to the Grace of God, being urged with those Texts of Scripture, in which Grace is made Mention of, endeavoured to avoid the Force of them, affirming, That by Grace we are to understand, the Powers, Faculties, and Perfections of Nature, freely given us by God our Creator at the Beginning. When this would not serve their Turn, they told us, That by Grace we were to understand the Remission of our Past Sins, and if what was past were forgiven, there was Good enough in Nature to enable us to bethink ourselves for the Time to come, so as to do Good and decline Evil. When this Shift likewise failed them, they began to say, That perhaps, Men will not bethink themselves of the Duty which they are bound to do, or will not presently and certainly discern what they are to do, without some Instruction or Illumination ; but that if they have the Help of Instruction and Illumination, they may easily, out of the Strength of Nature, decline Evil, and do what they discern to be good. St. *Bernard* hath given us an excellent Answer to these bold Assertions, in these

Words,

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Words, — “ ’Tis not alike easy to know our  
 “ Duty, and to practise it. For to lead a  
 “ blind Man and to carry a tired one are  
 “ Things of a different Nature. He that  
 “ shews a Man the Way, does not, by so do-  
 “ ing, furnish him with what is necessary for  
 “ his Subsistence upon the Road: He that  
 “ takes Care that he shall not miss his Way,  
 “ and he that takes Care that he does not faint  
 “ or fail in it before he hath performed his  
 “ Journey, do both of them perform Offices  
 “ of a different Nature from each other. So  
 “ he that is a Teacher is not presently a Com-  
 “ municator of Good, let him teach what-  
 “ soever he will. Moreover, there are two  
 “ Things which I have need of, To be taught,  
 “ and to be assisted. ’Tis true, that you are  
 “ in the right to have Regard to Mens Igno-  
 “ rance, in order to remove it; but if the  
 “ Opinion of the Apostle may be admitted for  
 “ Truth, *The Spirit helpeth our Infirmities*. In  
 “ a Word, he that ministers Council to me by  
 “ your Mouth, must of Necessity afford me  
 “ the Assistance of his Holy Spirit, or else  
 “ your Endeavours to enlighten me will turn  
 “ to no Account.

WHEN they were driven from this Device also, they betook themselves to another, *viz.* That the Help of Grace is necessary to make us do good more easily, more constantly and universally than in the present State of Nature we are able to do, and to make us so to do Good, as to attain Eternal Happiness in Heaven. And this is, and was the Opinion of many Divines in the Church of *Rome*, both antient and modern. For many of them taught, that Men in the present State of Nature, as it now

is, since the Fall of *Adam*, may decline each particular Sin, perform such Works as are truly virtuous and good, fulfil the several Precepts of the Law of God, according to the Substance of the Work commanded, tho' not according to the Intention of the Law-giver; that they may love God above all Things, as the Author and End of Nature. So that for these Purposes there was no Necessity for the Gift of Grace, but that Grace is added, to make us do Good more easily, constantly, and universally, and to merit Heaven. And therefore *Stapleton* confesseth, "That many wrote unadvisedly, as well among the Schoolmen as those of later Date, in the Beginnings of Religious Differences, but that Men are now become wiser." And would to God it were true! but it will appear, that though they are, in some measure, ashamed of what they do, yet they continue to do as others have done before them: For they still teach, That Men may decline each particular Sin, and perform the true Works of Moral Virtue, do such Things as the Law requires, according to the Substance of the Things commanded, though not so as to merit Heaven, or never to break any of them.

*BELLARMINÉ* indeed denieth, That we can love God above all Things in any manner, without the Help of Divine Grace. But *Cajetan* saith, "Tho' we cannot love God above all Things, so as to do nothing but that which may be referred to God as the last End, yet so as to do many good Things in reference to him as the last End." And *Bellarminé*, except he denies his own Principles, must say so too. For, first, he undertaketh to defend this Proposition, That Man may

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do

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do a Work morally good without the Assistance of Grace, and in order to obey God, the Author of Nature. And elsewhere he proves, That Man cannot always do well in a State of Nature, without the Help of divine Grace, because he is so turned away from God to the Creature by the Sin of *Adam*, and especially to himself, that actually, or habitually, or in Propension, he placeth his last End in the Creature, and not in God; and so cannot but offend, if he be not watchful against this Propension. From whence it followeth, That since a Man must make God his chiefest Good, if he do Good; if he can do Good naturally, he can naturally make God his chiefest Good.

So that many formerly, and almost all at present in the Church of *Rome*, are more than *Semi-Pelagians*, not acknowledging the Necessity of Grace to make us decline Evil, and do Good, but to do so constantly, universally, and so as to merit Heaven: But *St. Augustine*, *Prosper*, *Fulgentius*, *Gregory*, *Beda*, *Bernard*, *Anselm*, *Hugo*, and many worthy Divines mentioned by the Master of the Sentences, yea, the Master himself, *Großthead*, *Bradwardine*, *Ariminensis*, the Catholick Divine that *Stapleton* speaks of, those that *Andradius* takes Notice of, *Alvarez*, and others, agree with us, that there is no Power left in Nature to avoid Sin, and to do any one good Action, that may be truly an Action of Virtue, and therefore they say, Grace must change us, and make us become new Men. Cardinal *Contarenius* observes, “ That the Philosophers perceiving a great Inclination to  
 “ Evil to be found in the Nature of Mankind,  
 “ thinking it might be altered and put right,  
 “ by inuring them to good Actions, gave  
 “ many

“ many good Precepts and Directions, but to  
 “ no Purpose ; for this Evil being in the very  
 “ first Spring of human Actions, that is, the  
 “ last End chiefly desired, which they sought  
 “ not in God, but the Creature, no Help of  
 “ Nature or Art could afford a Remedy for it :  
 “ As those Diseases are incurable which have  
 “ infected the Fountain of Life. And there-  
 “ fore ’tis God only who searcheth the secret  
 “ and most retired Turnings of our Soul and  
 “ Spirit, by the inward Motion of his Holy  
 “ Spirit, that changeth the Propension and  
 “ Inclination of our Will, and turneth it  
 “ unto himself.” *And in another Place he hath*  
*these Words ;* “ We must observe, that at this  
 “ Time the Church of God, by the Craft of  
 “ the Devil, is divided into two Sects, who  
 “ doing their own Business rather than that of  
 “ Christ, and seeking their own Glory more  
 “ than the Honour of God and Profit of their  
 “ Brethren, put a terrible Stumbling-block in  
 “ the Way of unwary and simple People, by  
 “ a stiff and resolute Defence of contrary  
 “ Opinions. For some who boast themselves  
 “ Professors of the Catholick Religion, and  
 “ Enemies to the *Lutherans*, whilst they go  
 “ about too much to maintain the Liberty of  
 “ Man’s Will, out of too great a Desire to op-  
 “ pose them, oppose themselves against the  
 “ greatest Lights of the Christian Church ; and  
 “ the first and principal Teachers of Catholick  
 “ Verity, declining more than they should to  
 “ the Heresy of *Pelagius*. Others, when they  
 “ have been a little conversant in the Writings  
 “ of St. *Augustine*, though they have neither  
 “ that Modesty of Mind, nor Love towards  
 “ God that he had, deliver such intricate Things  
 “ from

“ from the Pulpit, as are indeed mere Paradoxes to the People.

So that as to the Weakness of Nature, and the Necessity of Grace, we have the Consent of all the best and worthiest of that Church in which our Fathers lived and died.

THE next Thing to be considered is, the Power of Free-Will in disposing itself for the Reception of Grace. *Durandus* is of Opinion, That a Man by the Power of Free-Will, may dispose and fit himself for the Reception of Grace, by such a kind of Disposition as Grace is to be given to by Pact or Covenant, and not as a Debt. Among the later Divines there are some of Opinion, That as one Sin is permitted that it may be the Punishment of another, so God in respect of Alms, and other moral good Works, done by a Man in the State of Sin, useth to help the Sinner the more speedily and effectually to rise from Sin; and that God infallibly, as if there were a certain Law to this Purpose, bestows the Assurances of Preventing Grace, on such as do what they can by the Strength of Nature: And this is the Merit of Congruity, which they use to speak of in the *Romish* Schools. But, as I said before, *Ariminensis* resolutely rejects it. *Stapleton* saith, It is exploded out of the Church. *Alvarez* tells us, That *St. Augustine* and *Prosper*, whom *Aquinas* and the *Thomists* follow, do likewise reject it. *St. Augustine*, in answer to the two Epistles of *Pelagius*, saith, ——— “ If the Desire of Good  
 “ arises from ourselves without the Assistance of  
 “ Divine Grace, the first Beginnings of it are  
 “ meritorious, to which the Grace of God is  
 “ added as its Due; and so it follows, that the  
 “ Grace



“ Grace of God is not given *gratis* or freely,  
 “ and that when we receive it, we receive no-  
 “ thing but what we have merited. Who can  
 “ doubt, *saieth* Prosper, but that Free-Will is  
 “ obedient to the Voice of God exhorting it,  
 “ since the Grace of God produces in it both  
 “ Faith and Obedience? Otherwise there would  
 “ be no Occasion for us to be acquainted of a  
 “ new Will to be renewed within us, accord-  
 “ ing to that of the wise Man, *Prov. xvi. 1.*  
 “ *The Preparation of the Heart in Man is from*  
 “ *the Lord.* In which Place both the Free-  
 “ Will of Man is understood, and the Grace  
 “ of God accompanying and assisting it.

“ NEITHER is that which is said by *Solomon*  
 “ in the 9th Verse of this Chapter, *saieth* Al-  
 “ varez, any Contradiction to this Doctrine.  
 “ The Words are, — *A Man's Heart deviseth*  
 “ *his Way.* For this is ascribed to Man, inas-  
 “ much as he freely produceth that Consent in  
 “ himself, by which he is prepared for Grace:  
 “ But yet, in order to his effecting of this, it  
 “ is to be supposed, that he hath God's special  
 “ Assistance to inspire into him that which is  
 “ good, and to move and incite him to embrace  
 “ it. And so those Words are to be understood,  
 “ *Rev. iii. 20. If any Man hear my Voice, and*  
 “ *open the Door, I will come in to him;* and those  
 “ in the 30th Chapter of *Isaiah* and the 18th  
 “ Verse, *And therefore will the Lord wait, that*  
 “ *he may be gracious unto you:* For he waiteth  
 “ not for our Consent, as coming out of the  
 “ Power of Nature, or as if any such Consent  
 “ were a Disposition to Grace, but that Con-  
 “ sent which he causeth in us. As in our carnal  
 “ or bodily Nativity, *saieth* Fulgentius, the De-  
 “ sign and Workmanship of God precedes or  
 “ goes

“ goes before any Will or Contrivance of Man’s; So is it in the spiritual Birth in which we begin to put off the old Man.” St. Bernard, in the Beginning of his Treatise upon Grace and Free-Will, saith, — “ I acknowledge my self to be prevented, and perceive myself to be forwarded, and hope to be perfected by Grace. For this *is not of him that willeth, nor of him that runneth, but of God that sheweth Mercy.* You will say then, perhaps, What is it that Free-Will doth? I answer, in short, that it is saved; for take away Free-Will, and there is nothing that can be saved; take away Grace, and there will be nothing to save it by; this is a Work which cannot be done without two Things, which must concur in it; one by which, and another for which it is done. God is the Author of Salvation, Free-Will is nothing but a Subject that is capable of it; it is God alone that can give it, it is Free-Will alone that is capable of receiving it. And therefore what none but God can give, and nothing but Free-Will can receive, can neither be without the Consent of the Receiver, nor the Grace of the Giver, and so Free-Will is said to cooperate with the Operations of Grace, while it consents, that is, when it is saved; for to consent and to be saved is one and the same Thing.”

YET we must not think that God moveth us, and then waiteth to see whether we will consent. Thus the Council of *Aurange* in the 4th Canon decrees, That if any Man endeavours to mainiain that God waits for our Will in order to cleanse us from Sin, and doth not own that our being willing to be cleansed is wrought

wrought in us by the Infusion and Operation of God's Holy Spirit, he resisteth the Holy Spirit himself, who tells us by *Solomon*, that *the Preparation of the Heart is of the Lord*, and by the Apostle, that 'tis *God that worketh in us both to will and to do of his good Pleasure*. So that God doth not stir and move the Will, and so stay to see whether it will consent or not, but worketh, moveth, and inclineth us to Consent.

THE good Use of Grace proceedeth not from the mere Liberty of our Will, but from God, working by the effectual Help of pre-operating Grace, and causing a Man freely to consent and co-operate. If not, God would not be the total Cause, which being the first Root, bringeth forth all that which distinguisheth the Righteous from the Sinner. *Who made thee to differ?* Our Consent and the Effect of Divine Predestination. The Will doth not first begin her Determination and Consent: The Influx of Free-Will into a good Action, or the good Use of Grace exciting is supernatural; as being about a supernatural Object, therefore it must proceed from a supernatural Cause. God is a Cause, and the first Cause. As he is a Cause he hath Reference to the Effect. As he is the first Cause he hath Reference to the second. When, therefore, by his assisting Grace, he worketh together with us to will and perform our Duty, his Operation hath a double Respect; first, to our Will, which it effectually moveth to do this; and secondly, to our Act of Willing, which it produceth, together with our Will; for our Will hath no Operation but in one respect only, that is, of the Act which it produceth, but it hath no Influence upon itself antecedently to the Production of the Act.

So then God is the first Determiner of our Will ; for if the Created Will originally begin her own Determination, it will follow, that it is the *First Free*, the *First Root*, and the *First Cause* of her own Determination ; which must not be granted : For since a Created Thing that is free, is free by Participation, it must of Necessity be reduced to a *First Free*, as to a former Cause ; otherwise there must be *two First Original Causes*. So that God by his effectual Grace, not only morally, but truly efficiently inclineth the Will to the Love and Liking of what he pleases, in such a manner, that it cannot but turn, and cannot dissent *in Sensu composito*, *in a compound Sense*, though it may *in Sensu diviso*, *in a divided Sense*. The Meaning of this is, that the effectual Motion of God's Grace, and an actual dissenting, resisting, or not yielding, cannot stand together ; but the Efficacy of God's Grace and a Power of Dissenting may. For the Efficacy of Grace doth not take away the Power, but so directeth the Will, as infallibly, in such Liberty, to produce what he pleaseth. There is in some Created Things at the same Time, a Possibility of having or doing Things opposite to each other, as, To sit, To walk, and the like, but there is no Possibility of having these together. So there is in Free-Will, moved by effectual Grace, a Power to do, or not to do, in a *divided Sense*, because the Efficacy of Grace, and the Power of Dissenting, may stand together, but not in a *compound Sense* ; that is, the Motion of Grace and actual Dissenting cannot stand together.

*Aloisius Lippomannus* admonisheth his Reader, that if he met with this Doctrine in a certain Part of *St. Chrysostom's* Writings — “ That  
 “ if a Man doth his best Endeavour to do his  
 “ Duty,

“ Duty, God will bestow on him an abundant  
 “ Supply of his Grace” — he should read  
 the Holy Father with Wariness and Pru-  
 dence, lest he should fall into an Error, and  
 believe, that the Grace of God is bestowed  
 upon us on the Account of our Merits. “ For  
 “ what proceeds from Merit, *continues he*, can-  
 “ not be Grace. Neither is it possible for Man  
 “ to do his best Endeavour without the Pre-  
 “ venting Grace of God ; according to that of  
 “ the *Psalmist*, *The God of my Mercy shall prevent*  
 “ *me*. And again, *Mercy shall follow me all*  
 “ *the Days of my Life*. And that of the Church,  
 “ *Lord, we pray thee, that thy Grace may always*  
 “ *prevent and follow us.*” “ The Salutation which  
 “ the Virgin *Mary* received from the Angel,  
 “ saith *Goschianus*, is in these Words, *Hail*  
 “ *thou that art highly favoured* ; that whatso-  
 “ ever appeared to be in her, or by her, might  
 “ be set forth as the Work and Gift of God,  
 “ without any Merit of her own preceding  
 “ it, &c.” Thus you see what an Argument  
 may be urged even from the very first Be-  
 ginning of Man’s Redemption, to pull down  
 his Confidence, and to hinder him from pre-  
 suming upon his Power and Abilities. Inas-  
 much as the Blessed Virgin was declared to  
 be highly favoured, it is thereby intimated,  
 that she was full of the Grace or Favour of  
 God, that nothing which was intended to be  
 accomplished in her, was merited by herself,  
 but that it was entirely the Grace or Free  
 Gift of God. “ What did Human Nature me-  
 “ rit, saith *St. Augustine*, in the Man Christ  
 “ *Jesus*, that it was in so eminent a manner  
 “ united to the only Son of God, so as in Con-  
 “ junction with his Human Nature to make  
 “ but one Person ? What Goodness was there  
 “ in

“ in the Will? What Desire to do Good?  
 “ What Good had there been done by Man to  
 “ merit his being made one Person with God?  
 “ Why, as soon as Christ began to be a Man,  
 “ he began to be the Son of God, as well as the  
 “ Son of Man, &c. Hereby the Great and  
 “ Alone Grace or Favour of God is mani-  
 “ fested, that Men may be made sensible, that  
 “ they are justified from their Sins by that  
 “ Grace which enabled Christ, as a Man, to be  
 “ without Sin. Behold the Grace of God is  
 “ commended to us in our Mediator Jesus  
 “ Christ, who, when he was the only Son of  
 “ God, not by Grace, but by Nature, and for  
 “ this Reason was *full of Truth*, became the  
 “ Son of Man; *the Word was made Flesh*, that  
 “ he might also be *full of Grace*. If in Christ,  
 “ who is the Original and Fountain from which  
 “ our Salvation is derived, there be nothing  
 “ but Grace, from whence can Man pretend  
 “ of himself to produce any thing towards his  
 “ own eternal Salvation and Happiness? The  
 “ great Presumption of Human Nature is to be  
 “ wondred at, or rather to be pitied, which  
 “ rather chuses to reject Salvation out of Pride,  
 “ than to practise Humility, by which it might  
 “ receive it *gratis*. *Ho, every one, saith Isaiab,*  
 “ *that thirsteth, come to the Waters, and he that*  
 “ *hath no Money; come ye, buy and eat, yea,*  
 “ *come buy Wine and Milk without Money and*  
 “ *without Price*. The same Spirit of God in-  
 “ clines the Will of Man to desire Good, which  
 “ it was before averse to, and enables it to  
 “ bring its good Desires to effect, without any  
 “ Assistance or Co-operation of its own Powers,  
 “ until it is cured or renewed. *And again,* Grace  
 “ doth not only assist the Righteous, but it also  
 “ justifies the Wicked; and when it assisteth  
 “ the

“ the Righteous, and seemeth to be the Reward  
 “ of his Merits, it doth not cease to be Grace,  
 “ because it assisteth what was given by itself.”

*Hugo de Sancto Victore* saith, “ That the Grace  
 “ which is requisite to enable us to do Good, is  
 “ Threefold, Preventing, Co-operating, and  
 “ Subsequent or Following. The First gives us  
 “ the Will, the Second the Power to do  
 “ Good, and the Third Perseverance and  
 “ Continuance in Well-doing.” So that in the  
 Matter of Free-Will and Grace, the Church  
 wherein our Fathers lived and died, is found  
 to have been a Protestant Church. \*

Dr. OVERALL, sometime Professor of  
 Divinity in the University of *Cambridge*, hath  
 two Chapters upon the Subjects of *Free-Will*,  
 and the *Co-operation of Grace*, in which he treats  
 professedly on this very Article.

“ As to Free-Will and Grace, saith he, we  
 “ have a brief Definition of what is to be  
 “ asserted concerning them, in the Tenth  
 “ Article of our Church, in these Words,  
 “ ——— *The Condition of Man after the Fall of*  
 “ *Adam, is such, that he cannot turn and pre-*  
 “ *pare himself, &c.* ——— In which Words, ’tis  
 “ denied, that Man in his Fallen Condition, or  
 “ in a State of Sin, is not only void of Merit,  
 “ but also of Strength to enable him to do any  
 “ Thing that is Spiritually Good, that is, *to*  
 “ *turn and prepare himself to Faith and Calling*  
 “ *upon God.* But ’tis supposed nevertheless,  
 “ First, That Man hath a Free-Will with

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\* For the References to the Authors which are quoted in  
 this Discourse, see *Field of the Church*, p. 279, &c.

“ relation to such Things as are of a natural or  
 “ civil Nature ; and that his natural Strength  
 “ or Powers, and his Actions may be thus far  
 “ good, tho’ he cannot hereby turn and prepare  
 “ himself to any Spiritual Good. Secondly,  
 “ The Necessity of Grace, in order to our per-  
 “ forming Works of Piety, is intimated, be-  
 “ cause we cannot without the Grace of God  
 “ do any Thing of this kind ; but ’tis implied  
 “ at the same time, that supposing us to have  
 “ the Grace of God to assist us, we are able  
 “ to do the Works of Piety or Religion.  
 “ Thirdly, We are told from whence this  
 “ Grace is given and received, by its being  
 “ called *the Grace of God by Christ*. Fourthly,  
 “ We are taught in what manner Grace operates  
 “ or works in us, — *By preventing us, that*  
 “ *we may have a good Will, and working with*  
 “ *us when we have that good Will*. The Grace  
 “ of God prevents us, that we may have a good  
 “ Will, by inlightning our Mind, inspiring our  
 “ Will, by putting religious Thoughts, and good  
 “ Desires into us, and by furnishing the Heart  
 “ with the Affections of Faith. And therefore,  
 “ the Reason why we don’t do Good, is be-  
 “ cause we do not understand what Good is,  
 “ or because we do not take Delight in it, as  
 “ St. *Augustine* explains it. — Ignorance and  
 “ Infirmity, saith he, are Faults that hinder  
 “ the Will that it may not incline to a good  
 “ Work or abstain from a bad one. — Now  
 “ that we may be made acquainted with what  
 “ we were before ignorant of, and that what  
 “ we took no Delight in may be made pleasant  
 “ to us, we have need of the Grace of God,  
 “ which helpeth the Wills of Men, which, if  
 “ they be not assisted, the Fault is nevertheless  
 “ in themselves, and not in God. It moreover



“ co-operates, not only by concurring with, but  
 “ also by directing and protecting, strengthening  
 “ and assisting them : For our Endeavours to do  
 “ Good are nothing, except they are excited by  
 “ *preventing Grace* ; and to no purpose, except  
 “ they are assisted by co-operating Grace, as  
 “ we are taught by St. *Bernard* in his Treatise  
 “ upon Grace and Free-Will. But in both  
 “ these Acts of Grace, Free-Will is not taken  
 “ away, but perfected ; for the same S. *Bernard*  
 “ saith, in his Forty-sixth Epistle to *Valentinus*,  
 “ — If the Will be not Free, there’s nothing  
 “ to be saved ; and if the Grace of God be  
 “ wanting, there’s nothing to save it by. ”

And St. *Augustine* saith, “ If the Will be not  
 “ Free, how shall God judge the World? And  
 “ if there be no Grace, how doth he save it? ”

To which we may add, that of *Prosper*, in the  
 first Chapter of his first Book concerning the  
 Calling of the *Gentiles*. — “ If the Will be  
 “ taken away, where is the Original of all true  
 “ Virtue? If you take away Grace, where is  
 “ the Cause of Merit or good Desert? ” In all  
 these Places, there is not one Word about the  
 irresistible Operation of Grace: For although  
 Grace doth very often operate certainly and  
 infallibly, when it operates according to the  
 Purpose of God’s Eternal Election ; and though  
 it be certain, that there is a Decree to obtain a  
 proposed End, joined with God’s Prescience,  
 and the Divine Preparation, yet even here it  
 doth not work by an irresistible Force, but the  
 Freedom of the Will is preserved notwithstanding  
 the Assistances of Grace, and in a great many  
 other Instances where preventing Grace is  
 afforded, the Event is still left to Man’s Free-  
 Will. Lastly, The Necessity of Grace is in-  
 timated in our *Articles*, and in several Places in  
 our

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our Publick Liturgy ; but it is done in such a manner, that there is Room left for Free-Will, without which all Laws, Precepts, Deliberations, Conditions, Exhortations, Admonitions, Promises, Threatnings, Commendations, Rebukes, Rewards and Punishments would be set forth and denounced to no Purpose, and there would be no Room nor Reason left for Care, diligent Study, Council and Labour : And therefore, let us neither ascribe nothing to Free-Will, nor too much ; let us not with the Defenders of irresistible Grace, deny Free-Will, or make it of no Effect, not only before, but even under Grace ; nor let us suffer the Efficacy of Saving Grace, on the other hand, to be swallowed up by the Strength and Freedom of our Wills : But allowing the Government or Superiority to the Grace of God, let the Will of Man be admitted to be its Handmaid, but such an one as is Free, and freely obeys ; by which, when it is freely excited by the Admonitions of preventing Grace, when it is prepared as to its Affections, strengthened and assisted as to its Powers and Faculties, a Man freely and willingly co-operates with God, *that the Grace of God be not received in vain.*





## ARTICLE XI.

*Of the Justification of Man.*

We are accounted Righteous before God, only for the Merit of our Lord and Saviour Jesus Christ by Faith, and not for our own Works or Deservings. Wherefore, that we are justified by Faith only, is a most wholesome Doctrine, and very full of Comfort, as more largely is expressed in the Homily of Justification.

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## The EXPOSITION.

**S**INCE the best Works of the best Men are imperfect, so that if God should enter into Judgment with his Servants, no Man living would be justified, as appears from *Psalm cxl.iii. 2.*; it follows, that as many as are justified, are justified only for the Merits of Christ by Faith, that is, a lively Faith, which worketh by Love, *Gal. v. 6.* This Doctrine, that we are justified only for the Merits of Christ by Faith, is delivered likewise in very strong Lines, *Rom. iii. 23, 24, 25, 26, For all have sinned, and come short of the Glory of God; Being justified freely by his Grace, through the Redemption that is in Jesus Christ: Whom God hath set forth to be a Propitiation, through Faith*

*Justification for the Merits of Christ by Faith.*

ARTICLE XI. *in his Blood, to declare his Righteousness for the Remission of Sins that are past through the Forbearance of God: To declare, I say, at this Time his Righteousness, that he might be just, and the Justifier of him that believeth in Jesus. And Ephes. ii. 8, 9. For by Grace ye are saved, thro' Faith; and that not of yourselves; it is the Gift of God: Not of Works, lest any Man should boast.*

S. CLEMENT of Rome, in his Epistle to the Corinthians †, hath these Words, “ And we therefore, who are called by his Will in Christ Jesus, are not justified by ourselves, nor by our own Wisdom, our own Understanding, or our own Godliness, or by Works which we have done in the Holiness of our Heart, but by Faith, by which Almighty God hath justified all those that have been justified from the Beginning of the World.”

IRENÆUS tells us §, That Faith which is towards the most High God justifieth Man. And again ‡, he makes use of these Words; For the Just shall live by Faith: And then he adds, That this Doctrine, that the Just shall live by Faith, was foretold by the Prophets. S. Cyprian reasons thus: That it is Faith alone that hath profited us; and that we are able to do in proportion to our believing, appears from the Book of Genesis, *And Abraham believed, and it was imputed unto him for Righteousness\**. And in his 63d Epistle, he applies what hath been said of Abraham to Mankind in general:

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† Cap. 32.

§ *Adver. Hær. lib. 4. cap. 13.*

‡ Cap. 67.

\* *Testim. ad Quirin. lib. 3. cap. 42.*

For if *Abraham*, faith he, believed in God, and it was imputed to him for Righteousness; in like manner, whosoever believeth in God, and lives by Faith, is found Righteous. The latter Part of this Article is a Sort of a Paraphrase upon *Rom. v. 1, 2. Therefore being justified by Faith, we have Peace with God, through our Lord Jesus Christ: By whom also we have Access by Faith into his Grace, wherein we stand, and rejoice in Hope of the Glory of God.* But we see that the Faith to which Justification is ascribed, is not a bare Belief of the Scriptures, and a confident Application of God's Promises to ourselves on the Account of such a Belief; but such a Faith as is explained in the *Homily of Justification*; that is, as I have already hinted, a lively Faith, which makes us love God so as to keep his Commandments; and from which, as the next Article asserts, a good Life is inseparable.

*The Nature of Faith.*

IT is observed in the *Homily* here referred to, That this is the Doctrine of a great many of the Antient Fathers — *That we are justified by Faith only, freely, and without Works.* But that their Meaning is not, that justifying Faith is alone in Man, without true Repentance, Hope, Charity, Dread, and the Fear of God at any Time and Season; or that we should or might afterward be idle, and that nothing should be required on our Parts afterward; or that we are so justified without good Works, that we should do no good Works at all; but to take away clearly all Merit of our Works, as being unable to deserve our Justification at God's Hands, and thereby most plainly to express the Weakness of Man, and the Goodness of God, the great Infirmity of ourselves, and the Might and Power of God, the Imperfectness of our own Works,

and the most abundant Grace of our Saviour Christ; and therefore, wholly to ascribe the Merit and Deserving of our Justification unto Christ only, and his most precious Bloodshedding. The *Homily* of Faith doth likewise distinguish betwixt a *dead* and a *lively Faith*; the first of which it observes with St. *James*, chap. ii. 19. to be common both to Men and Devils; and to the latter it ascribes our Justification: So that upon the Whole, our Justification is ascribed in these Homilies to *Faith alone*, and yet to Faith and *good Works*; and both St. *Paul* and St. *James* are quoted in the same manner as I have quoted them already, for the Support of this Doctrine. From hence have arisen some of the most difficult and perplexed Questions in Divinity, but I hope to shew, that St. *Paul*, *Rom.* iii. &c. and *Ephes.* ii. 8, 9. or elsewhere, means nothing different from St. *James* chap. ii. 24. and, consequently, that there is no real Inconsistency in the Doctrine of the Church, either when one Part of it is compared with another, or when the Whole of what it hath delivered as to this Point, is compared with any of those Places of Scripture on which it is founded.

WHAT I profess to shew then, is, That St. *Paul* and St. *James*, though they differ in Words and Expressions, do yet really both teach the same Doctrine; that neither doth St. *Paul*, in excluding Works from having any thing to do in our *Justification*, mean to exclude such Works as St. *James* here declares to be necessary; neither on the other Side, doth St. *James*, in asserting the Necessity of good Works, together with Faith, and as the Effects of it, mean to attribute more to them than

St. *Paul*

St. *Paul* does. But before I proceed to shew how these Apostles may, as I think, be fairly reconciled, it may not be amiss to premise this one Thing, *viz.* That if that Solution of the Difficulty, which I shall by-and-by propose, should not seem clear and satisfactory; and if we could not think of any other way, whereby these two Divine Writers might to our Apprehension be reconciled together, and made to speak the same Thing; it would nevertheless in that Case, be reasonable to stick to the Words of St. *James*, in their strict and most natural Signification, and to suppose that St. *Paul* is to be intrepeted by *him*, rather than he by St. *Paul*; and, consequently, to take for granted, that the Doctrine which is here taught in express Words by St. *James* (*viz.* That Works are necessary as well as Faith, to render us such as God will approve of, and justify at the Last Day) is undoubtedly true, although we could not tell which way St. *Paul*'s Words might be fairly interpreted in the same Sense. This, I say, appears reasonable upon several Accounts; as namely, 1. Because we have an express Testimony of Scripture, That in St. *Paul*'s Writings *there are some Things hard to be understood, which they that are unlearned and unstable wrest — to their own Destruction,* 2 Pet. iii. 16. And 'tis probable, that those Places wherein he treats concerning Justification by *Faith* only, may be reckoned in that Number. And this St. *Augustine* says expressly, *viz.* That the chief Difficulty of all in St. *Paul*'s Epistles, is his so much Commendation of that Faith, which he says does justify; by which ignorant Men understand nothing else but only an Assent of the Mind to the Truths of the Gospel, which, indeed, is the prime and most proper Notion of

the Word, and do thence infer, that a good Life is not necessary to justify and save a Man. And, indeed, if St. Peter had not made this Observation concerning the Obscurity of some of St. Paul's Writings, 'tis nevertheless no more than what every one that reads the Bible must needs observe, viz. that the *Epistles* of St. Paul, especially where he handles Controversy, are the hardest to be understood, except, perhaps, the Prophecies that are not yet accomplished, of any Part of the *New Testament*. And on the other Side, it is no less obvious to be observed, that the *Epistle* of St. James, and this Chapter of it in particular, is to appearance very plain and clear; and that both in the Conclusion which it lays down, viz. *That we are justified by Works, and not by Faith only*, and also in the Argument whereby this Conclusion is made good, from the 14th Verse of this Chapter to the End. Now if the Case be thus, as it plainly seems to be, nothing can be more reasonable than to interpret this Place of S. James by those of S. Paul; that is, a plain Place by an obscure one; and on the other Side, nothing can be fairer than when we meet with any crabbed or difficult Place in any Author, to see whether his Meaning be not elsewhere expressed more clearly; and if it be, to conclude, that the intricate Place hath the same Meaning with the plain one, although we know not how well to reconcile the Words and Phrases thereof to it. And this is the Case here; for though St. Paul and St. James were different Writers, yet the Author of both their *Epistles* was the same, viz. the Holy Spirit of God, by whose Inspiration they both wrote; their Writings are, consequently, both of them Parts of that one everlasting Gospel, by which God will judge the World; and they do both of them



them contain (only in different Expressions) the Articles of the same Covenant between God and us. It is reasonable therefore in this Case, to observe the same Method that we do in other the like Cases, *viz.* to put such a Sense and Interpretation on any difficult or ambiguous Passage that we meet with any where herein, as to make it agree to, and consist with those other Passages in the same Book or Writing, which seem to be more plainly expressed, and of the Meaning of which there can be less Dispute.

2. Another Reason why I think, if we could not easily reconcile *St. Paul* with *St. James*, we ought rather to embrace the literal Sense of *St. James*, than that of *St. Paul*; and to conclude with him, that good Works are necessary to our Justification and Salvation, as well as Faith is, because, as is observed by several of the Antients, this Epistle of *St. James*, as likewise the First of *St. John*, the Second of *St. Peter*, and that of *St. Jude*, was written on purpose to rectify the Mistakes that some had fallen into through their misunderstanding of some of *St. Paul's* Writings \*. Now if this be so, we may reasonably conclude, That *St. James* designing this Discourse of his concerning *Faith* and *Works*, as a Commentary upon, or an Explication of what *St. Paul* had written before upon the same Subject, was very careful to avoid all that Obscurity and Ambiguity of Expression, which had occasioned the Writings of *St. Paul* to be so grossly misunderstood, and wrested to such ill Purposes, as *St. Peter* observes they had been by some ignorant and perverse Men; and, consequently, that *St. James* uses

\* See *Grotius* on *James* ii. 21.

the Words *Faith* and *Works* in that Sense which is most natural and obvious, in that Sense wherein common Readers were most likely to understand them : Whereas St. *Paul's* Epistles, I mean those wherein he handles the same Subject, being written with another Design, as I shall shew hereafter, it may well be supposed, that he having in his writing them an Eye to his main Design, which was to shew the Necessity of embracing the Christian Faith, and the Obligation that lay upon Christians from the Ceremonial Law of *Moses*, was more careless in his other Expressions, as not fearing that any Person instructed in the Christian Religion, would ever so grossly misunderstand and pervert his Words, as to think that he intended to give Encouragement to a lewd and dissolute Life. But this nevertheless some did think, at least they pleaded St. *Paul's* Authority for it, That if Men did but believe aright, it was no great matter how they lived. Against these therefore, the Apostle St. *James* sets himself in this Chapter ; and shews at large, that Christianity did not consist only in a true and orthodox Faith, that a bare Belief in Christ, and the Truth of the Gospel, without bringing forth Fruits in our Life and Conversation answerable to such a Belief, would be in no-wise sufficient to justify or save us. And that in writing this, he had an Eye to what St. *Paul* had written before upon the same Subject, is farther probable, because he makes use of that very Instance of *Abraham*, to prove the Necessity of good Works, together with Faith, which St. *Paul* had before brought against the *Jews*, to shew the Sufficiency of Faith alone without Works ; that is, without those Ceremonial Observances, which they would have pressed upon all other Christians,

ftiars, and which they laid more Strefs upon, and did put more Confidence in, than in the weightier Matters of the *Law, Justice, Mercy* and *Fidelity*. This Epistle of St. *James* therefore, being written after St. *Paul's* Epistles, and so, very probably, with a Design to explain them where they had been misunderstood; it is reasonable to take for granted, that what St. *James* here plainly asserts touching the Necessity of good Works, together with Faith, is the Sense of St. *Paul*, although we could not easily bring St. *Paul's* Words to it; especially if it be considered farther in the Third Place, That though this Epistle of St. *James* had been never written; nay, though there had not been one plain Text in the whole Bible, expressly asserting the Insufficiency of *mere Belief*, or of an empty fruitless *Faith*; yet we could not understand those Passages of St. *Paul*, wherein he so much magnifies *Faith*, and decries *Works*, in any other Sense than what St. *James* here plainly teaches, without making those Passages in St. *Paul* to evacuate all the rest of the Bible, and to contradict the whole Design of the Gospel; for there is never a Page, hardly a Verse in the whole Bible, wherein the Nature of that Covenant which God hath made with Mankind is spoken of, which doth not either in express Words, or by plain Consequence, contradict and disapprove that wild Notion of being saved only by a bare Belief, tho' we take no care to lead our Lives suitable to our Belief. Now this is the Method that we observe in the Reading of other Books; We consider the Scope and Design of the Whole, and judge of the Sense of particular Passages with reference to that: And if there be any single Passage which we apprehend not the Meaning of, or which at first

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reading seems to have another Meaning than is agreeable to the Author's main Design, we build nothing upon such a Passage, but wait a while to see if the Author will not elsewhere explain himself: And if he does not, and if at last we cannot discern how that Passage can, without somewhat straining the Words, be reconciled with others, we conclude, however, and take for granted, that the Author (if he appears to be a Person of Judgment) is consistent with himself; and, consequently, that in that Passage, however the Words of it may sound, he did not mean to thwart and contradict all the rest of his Book. And this is the Case here; for the Design of our Saviour's coming into the World was to make Men Holy; all that he did and taught, and suffered, had a Tendency to effect this Design; and his whole Gospel is in a manner made up of Precepts, Exhortations, and Encouragements to Godliness and Virtue, and of severe Threatnings against all manner of Sin (*Rom. i. 18.*) The Wrath of God is therein revealed from Heaven, against all Ungodliness and Unrighteousness of Men, who hold the Truth in Unrighteousness: These Things are plain and undeniable; this is manifestly the Scope and Design of the whole Bible. And, therefore, though some few Passages in *St. Paul's* Writings should, in their most obvious Meaning, seem to imply the contrary to this; it would be very reasonable, however, to believe and assert, the indispensable Necessity of a Holy Life, together with an Orthodox Belief, rather than upon them alone to ground the Doctrine, which, if true, would plainly evacuate all the rest of the Bible, and perfectly thwart and contradict the whole Design of the Gospel. And this I think a sure Ground for them to go upon, who have



not Leisure to study the Point, or who after all their Study, are not able clearly to discern how these two Apostles may be fairly reconciled in their seemingly contradictory Assertions; one saying that we are justified by Faith, and the other, that we are justified by Works, and not by Faith only. Which Difference nevertheless, I believe, it is not so hard a Matter to reconcile, as at the first Sight it may appear to be; the seeming Contrariety between them lying, as I suppose, only in their using, in different Senses, the Words *Justify*, *Faith*, and *Works*, as they frequently are used in Holy Scripture.

FOR, 1<sup>st</sup>, As to the Word *Justify*, not to trouble the Reader with the Etymology of it, which is but an uncertain Way of knowing the common Acceptation of a Word; nor yet with the Sense which Heathen Writers have used the Word in, from whence we cannot with Certainty collect in what Sense the Sacred Writers do use it; it may be sufficient to observe, that the most obvious and useful Signification thereof in Holy Scripture, is to receive to Mercy, to absolve and acquit from former Transgressions. When God justifies a Man, it is by forgiving him his Trespasses, and accepting, esteeming, and rewarding him as a righteous Person, although he is not really and strictly such: And thus St. Paul himself seems to expound the Word, Rom. iii. 25. *Being justified freely by his Grace, through the Redemption that is in Christ Jesus, whom God hath set forth to be a Propitiation through Faith in his Blood, to declare his Righteousness for the Remission of Sins that are past, through the Forbearance of God.* In which Text, being justified, and having our Sins remitted, seem to be used as Terms of the same Signification. And the  
*Psalmist*

*Pfalmist*, meaning to describe the Blessedness of a justified Person, thus expresses it, *Blessed are they whose Iniquities are forgiven, and whose Sins are covered*, (Psalm xxxii. 1, 2.) *Blessed is the Man to whom the Lord will not impute Sin.* Rom. iv. 5, 6, 7, 8.) And, indeed, this is all the Justification that sinful Men, and such all Men are, are capable of; For being in Truth Sinners, they can't by a just God be acquitted as innocent: They can therefore be justified no other way, but by having their Sins forgiven them, and by being received to Mercy; for if God should enter into strict Judgment with us, no Man living could be justified in his Sight, as the Psalmist says, *Psalm cxliii. 2.* To justify, therefore, in the common spiritual Notion of it, is to absolve from Guilt, to discharge from Punishment; and accordingly, it is frequently in Scripture opposed to Condemnation: *It is God that justifieth*, says the Apostle, *who is he that condemneth?* Rom. viii. 33, 34. And in another Place, *Being justified by his Blood, we shall be saved from Wrath through him*, Rom. v. 9. Now taking the Word in this Sense, there is a twofold Justification. First, when we take upon us the Profession of the Christian Religion in Baptism; for then our past Sins are forgiven us, then we are received into a Covenant of Grace and Pardon. But this is not a full Justification; for our Sins are not then clearly pardoned and forgiven, because they may after this be still imputed to us; and so they will be, in case we afterwards do, either in Profession or in Works, deny that Faith which we then take upon us. Our second therefore, and our compleat and final Justification is not till the great Day of Judgment, when God will for ever acquit from the Guilt, and free from the Punishment

of all their past Sins, all those who continued faithful to that Covenant which they entered into with God at their Baptism. Supposing therefore at present, that St. *Paul* and St. *James*, do by *Faith* and *Works* both mean the same Things; yet if they do not both speak of the same Justification: If St. *Paul*, when he speaks of Justification by Faith, means the first Justification, which is dispensed to us in Baptism; and St. *James*, when he affirms, That *we are justified by Works, and not by Faith only*, means the second and final Justification at the Last Day; there is plainly no manner of Contrariety between them. For it may be true, that in order to our being admitted into the Covenant of Justification and Pardon, nothing more may be required, but only that we firmly believe and embrace the Christian Religion; and accordingly we may observe, that as a previous Disposition to Baptism, nothing else seems to be required, but only that we should believe the Gospel, and in Profession renounce our former Sins, according to that of St. *Philip* to the *Eunuch*, Acts viii. 37. *If thou believest with all thine Heart, thou mayest be baptized*; and yet it may be true too, that our being put into a justified State by Baptism, will in the Event be no Advantage to us, but rather only increase our Condemnation, unless afterwards we continue true and faithful to that Profession which we then take upon us, and are careful to perform our Part of that Covenant which we then enter into with God. Now, I say, this last seems to be what St. *James* affirms, and the first, all that St. *Paul* teaches, at least in many of those Places, where he says we are justified by Faith: For that by Justification, which St. *James* speaks of, when he says, *We are justified by Works, and not by Faith*

*Faith only*, he means our *final Justification* at the Great Day, upon which that Salvation will immediately be bestowed upon us, which at our Baptism was only promised and assured to us upon certain Conditions, is evident by his using Justification and Salvation in this Dispute, as Terms equivalent: For thus he expresses the Doctrine of the Text, in the 14th Verse, where he first begins to handle the Subject; *What doth it profit, my Brethren, if a Man say he hath Faith, and have not Works? Can Faith save him?* It is plain, that he means the same Thing there, by being *saved*, that he does in the Text, and other Verses of this Chapter, by being *justified*; and, consequently, that by Justification in this Discourse of his concerning Faith and Works, he means that final Justification, upon which Salvation is immediately consequent. And on the other Side, that St. Paul, in very many at least, if not in all those Places wherein he attributes Justification to Faith only, without Works, means, therefore, only our first Justification, that is, our being admitted into the Covenant of Grace, and being put into a justified State by Baptism, will, I suppose, be no less evident, if these two Things be considered. I. That in many Places he speaks of Justification as a Thing past, which he could not do if he had meant the same Thing by Justification that St. James does: For thus writing to the *Corinthians*, he says, 1 Cor. vi. 11. *Ye are, or ye have been justified in the Name of the Lord Jesus.* And Rom. v. 1. speaking of himself and other Christians that were then living, and, consequently, not *finally justified* in St. James's Use of the Word, he says, *That being justified by Faith, they had Peace with God.* And upon this he grounds their



their Hope, that they should also, if they continued in the Faith, be *finally justified* by God at the Last Day, *ver. 9.* For if, *while we were yet Sinners, Christ died for us, much more then, being now justified by his Blood, we shall be saved from Wrath through him.* 2. It may be also further observed, that in many Places he expressly joins Justification with Baptism, as an Effect or Concomitant of it; as in *Tit. iii. 5, 7.* *Not by Works of Righteousness which we have done, but according to his Mercy, he saved us by the Washing of Regeneration, and Renewing of the Holy Ghost — That being justified by his Grace, we should be made Heirs according to the Hope of Eternal Life;* and in *1 Cor. vi. 11.* *Such were some of you; but ye are washed, but ye are sanctified, but ye are justified.* They were justified, it seems, at the same time that they were washed, that is, at their Baptism, when they openly and solemnly renounced those wicked Works which they had formerly lived in, and took upon them the Profession of the Christian Faith. Now, therefore, if this be granted, which seems to be very probable, that *S. Paul* generally means this by Justification, *viz.* only our being admitted into a State of Grace and Favour with God at our Baptism; in which State, if we continue, by persevering in Faith and Obedience, we shall at last be justified and acquitted finally in the great Judgment; it will be easy to understand all those Places wherein he attributes this to Faith only, in a Sense very agreeable to the Doctrine which *St. James* here teaches; it will be easy then to understand what *St. Paul* means, *Rom. iv. 5.* where he says, *That God justifieth the Ungodly:* Then, I say, that Passage which hath been thought the strongest, will appear to be no Objection at all against *St. James's* Doctrine;

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Doctrinè; the Meaning thereof being only this, That the Grace of God in Christ Jesus is so large, as that he does not refuse them upon their Belief of the Gospel, and closing with the Terms of it: And there will then be no Difficulty at all in understanding how *Abraham was justified by Faith only*, according to St. Paul, and how he was *justified by Works*, that is, not by *Faith only*, as St. James expressly affirms he was, at the 21st Verse of this Chapter. For the Case was thus: Upon his giving a full and hearty Assent to the Truth of the Divine Promises, he was immediately received into God's Favour and Acceptance, even before the Sincerity of his Faith had been actually tried by his Obedience: *Abraham believed God, and it was counted to him for Righteousness*, Rom. iv. 3. so that he was then in a justified State: And yet, if, after this, he had declined to leave his Country, and his Father's House, or even to sacrifice his Son at God's Command, he would by this Disobedience have fallen from that State of Divine Favour, and not have been finally *justified by God*; but then all his former, as well as his latter Sins, which had been once remitted to him with a temporary and conditional Remission, upon his first entering into the Covenant of Grace, by *Faith* (by Virtue of which Remission, he was, while he continued in the Covenant, a *justified Person*) would nevertheless have been imputed to him, and he condemned for them, if he had afterwards swerved from his Obedience. In short, therefore, the Justification which St. Paul generally speaks of, is that whereby we are made Heirs of Salvation, as he himself explains it in the afore-cited Text, *Tit. iii. 7. That being justified by Grace, we should be made Heirs according to the*

*the Hope of Eternal Life*: But the Justification which St. *James* speaks of, is that by which we are actually admitted into the Possession of this Inheritance. And, therefore, though in order to the first Justification nothing more be necessary, but only that we close with, and accept of those Terms of Reconciliation which God offers to us; yet in order to the second Justification, it is moreover necessary, that we should make good that Covenant which we before enter'd into; or else, though we are already justified in St. *Paul's* Sense, that is, are now already, by our embracing and believing, and professing the Gospel, in such a Capacity and Likelihood of obtaining Eternal Life, as an Heir is of enjoying his Father's Estate; we shall never be justified in St. *James's* Sense, that is, we shall never actually possess and enjoy the Estate; but notwithstanding our present Heirship, shall at last be cast off, and disinherited for our Disobedience. And this Observation concerning the different Senses wherein these two Apostles do sometimes use the Word *Justify*, may, I suppose, be alone sufficient to reconcile them in most, if not in all those Passages wherein they seem to differ.

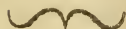
BUT, Secondly, The Word *Faith* or Belief, which they do both use in treating of this Subject, is likewise a Word capable of, and frequently in Scripture used in different Senses; and, I believe, it may easily be made appear, that in those Places wherein St. *Paul* attributes so much to *Faith*, wherein he is thought to declare, That that is the only Condition of our *final Justification* and Admittance into the promised Inheritance, he means quite another Thing by *Faith* than St. *James* does, when he  
says,

says, That that alone is not sufficient, even all that St. *James* means by *Faith* and *Works* too. I shall not trouble the Reader with all the Significations in which the Word *Faith* or Belief, is used in Holy Scripture; but shall take Notice only of two, which I suppose most applicable to the Case in hand. 1. The first Sense of it which I shall take notice of, is, that which indeed is the most obvious and proper Meaning of the Word; that is, when by Faith is meant, *An Assent of the Mind to the Truth of some revealed Proposition.* And in this St. *James* uses the Word, when he speaks of that *Faith* which is without *Works*, and which he says is not sufficient to justify or save us; for he here plainly means nothing more than only a Belief of those Truths which are revealed in the Gospel. And the Case that he puts is this, That a Man believes there is a God, and that those Things which he has revealed are true; and that all his Promises and Threatnings shall be made good, but nevertheless takes no Care to live well: And in this Case he says, That such a *Faith* as this, is an empty dead *Faith*, and that it will be of no Advantage to us any more than it is to the Devils, who believe all these Truths as firmly as we can do, but without any Benefit to themselves, because the Promises not being made to them, they are not thereby incited to the doing of Good. But the Promises are made to us, and, therefore, it can hardly be conceived, it is scarcely to be supposed, that any Man that firmly believes the Truths of the Gospel, and considers his own Interest therein, should nevertheless allow himself in a wicked Life. Faith is naturally such an active, lively, and working Principle, that it can hardly fail to shew itself by its Effects. 2. And for this Reason,

Reason, Secondly, The Word *Faith*, which most properly signifies nothing but the Cause or Principle, is oftentimes in Scripture put to signify both the Cause and the Effect too, that is, both a Belief of the Gospel-Truths, and also a Life led answerably to such a Belief. And in this large and comprehensive Sense, 'tis clearly evident, *St. Paul* does use the Word in divers Places, and especially in those Epistles where he treats of *Justification by Faith*, as may appear from the Words and Phrases which he makes use of instead of the single Word *Faith*: For what he sometimes calls *Faith*, he at other times, in those same Epistles, calls the *Law of Faith*, and the *Obedience of Faith* (*Rom. iii. 27. chap. i. 5, 16, 28.*) And in *Rom. x. 16.* he most clearly explains his own Meaning to be, to include and comprehend Obedience in the Word *Faith*, when he attributes so much to *Faith*, — *But they have not all obeyed the Gospel, for Esaias saith, Who hath believed our Report?* In which Words, the same Thing is plainly meant by *obeying the Gospel*, and *believing the Report* of the Preachers of it: From whence it clearly appears, That the Faith or Belief which he so much magnifies in that Epistle, is not an idle, ineffectual Belief, but such a Faith as makes Men to be obedient. Forasmuch, therefore, as the Faith which *St. Paul* speaks of, when he says we are justified by Faith, includes in it all *St. James* means by Faith and Works too; it is plain, that though we suppose that they do both use the Word *Justify* always in the same Sense; there is not, however, any Contrariety in their Doctrines, although one says that *we are justified by Faith*, and the other, that *we are justified by Works; and not by Faith only.*

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BUT, Thirdly, There is also an Ambiguity in the Word *Works*; and it is not improbable (nay, I suppose, I shall make it very plain) that these two Apostles, St. *Paul* and St. *James*, in their several Discourses upon the Subject of *Justification*, do likewise use this Word in very different Senses; and that St. *Paul*, when he excludes *Works*, does not mean the same by *Works* that St. *James* does, when he affirms that we are justified by *Works*, and not by *Faith only*. And if St. *James* by *Works*, when he affirms them to be necessary together with *Faith*, means those *Works* of Piety, Justice, and Charity, and other Moral Duties which are required in the Gospel, as to any one that reads the former Part of the Chapter, it will be evident that he does; and on the other Side, if St. *Paul*, when he excludes *Works*, means by *Works* only, either those materially good *Works*, which Men might do without the Grace of the Gospel, or the Merit of good *Works*, or else those ritual Observances which were required by the Ceremonial Law of *Moses*: Then, tho' their Words and Expressions be different, yet their Sense may be the very same. Now concerning this Place in St. *James*, I think there can be no Dispute; he plainly takes both *Faith* and *Works* in the most proper and usual Acceptation of the Words: By *Faith*, when he affirms that *Faith* alone is not sufficient, he plainly means a mere Belief of the Truths of the Gospel; and by *Works*, when he affirms that they are necessary together with *Faith*, he plainly means such a Sort of Life and Conversation, as the Belief of the Gospel-Truths is naturally apt to produce, *a Conversation becoming the Gospel of Christ*: And both these he affirms



affirms to be necessary, in order to our final Justification at the last Day. And on the other side, *St. Paul*, if at any time he speaks of the same Justification that *St. James* does, means by Faith, when he says we are justified by that only, all that *St. James* means by Faith and Works too, (as hath been shewn already) and by Works, when he says we are justified by Works, he means only, either the Merit of good Works, or such Works as might be done by unregenerate Men, without the Grace of the Gospel, or else the ritual Observances of the *Mosaical Law*: And that he uses the Words in these Senses, and does not mean to exclude from being a Condition of our final Justification, that hearty Obedience to the Precepts of the Gospel, which a firm Belief of the Truths of it is naturally apt to produce, will farther appear if these two Things be consider'd: 1. The Occasion and Design of those Discourses of *St. Paul*, wherein Faith is so much magnified, and Works are set so light by. And, 2. The several Cautions which are here and there intermix'd in those Discourses, as it were on purpose to prevent our mistaking his Meaning, and thinking that we may be saved by Faith alone, without a good Life.

I. WE may consider the Occasion and Design of those Discourses of *St. Paul*, wherein Faith is so much magnified, and Works are set so light by; and which consequently do seem most to contradict the Doctrine here taught by *St. James*. And I premise this first of all, that none of *St. Paul's* Epistles seem to have been written as if they were intended to comprehend the whole Christian Religion; they rather suppose Christianity already planted in those Places

to which his Epistles are directed. It was not, consequently, his Intention in every Epistle that he wrote, to teach all the *Principles of the Doctrine of Christ, and to lay again the Foundation of Repentance from dead Works, and of Faith towards God, Heb. vi. 1.* for all this had been done before; those same Apostles, by whose Ministry they had been converted and baptized, having also then (according to the Commission given them by Christ) *taught them to observe all Things whatsoever our Lord had commanded.* As such therefore the Apostle consider'd the Persons to whom he wrote, *viz.* as true Disciples of Christ, as Persons that had before been taught to believe and obey the Gospel, and so had no fear upon him, that by his using the Words Faith or Works in an uncommon Sense (and yet in such a Sense as the Controversy he was handling led him to use them in) they to whom he wrote, would ever be in Danger of embracing an Opinion so contrary to the first Principles of the Christian Religion, as it plainly was, to think that they might be saved only by believing, without obeying the Gospel. The main Design then, I say, of most of *St. Paul's* Epistles, I mean of the controversial Parts of them, seems to be to furnish the Christians to whom he wrote, with Answers to those Objections, which the Enemies to Christianity, among whom they lived, did make against it. And most of the Churches to which these Epistles were directed, were made up chiefly of *Gentile Converts*, with whom, nevertheless, there were some *Jewish Converts* also intermix'd; but the far greatest Part of the Inhabitants of those Places were professed *Jews* or *Gentiles*, who tho' both zealous, each for their own way, and against each other, yet readily join'd their

Forces



Forces together, as against a common Enemy, to hinder the Growth and Spreading of Christianity; so that St. Paul had three sorts of Adversaries to deal with, viz. the *Gentiles*, the *Jews*, and the *Judaizing Christians*. The *Gentiles*, who had been long bred up under the Institution of their Philosophers, and by their good and wholesome Precepts of Morality, were in a good Readiness and Disposition to embrace the Gospel, which, in general, commanded little more than they were taught before by their own Philosophers, only requiring a stricter and more perfect Observance of those Rules, adding new Motives and Encouragements to it, from the plain Revelation of a future State of Rewards and Punishments, of which, before the Coming of Christ, Men had but an obscure Notion, and very slender Assurance. The main Objection therefore which these had to make against St. Paul, was, that he took (as they thought) a great deal of Pains to little purpose, in going about to establish a new Belief, and a new Profession of Religion among them, seeing, that, as to Practice, they had been taught all the same Things in Substance by their own Philosophers; so that, consequently, they thought he might have spared his Labour. They were of the Mind of our modern Deists, that natural Religion was so good and perfect, that it needed no Revelation to improve it. Against these therefore, the Apostle proves the Necessity of the Christian Dispensation, and of Faith in Christ; because, tho' Men had been taught well before, they had never practised as they had been taught; that by reason of the Weakness of human Nature, they had never lived up to what they knew was their Duty; that therefore no Man was or

could be justified in God's Sight, by the Law of Nature, or the first Covenant made with Mankind, which required strict and unfinning Obedience ; that consequently it was necessary to believe in Christ, and to enter into that more gracious Covenant, which he by his Blood had made between God and us, whereby he had encourag'd good Works with better Promises, and offer'd to afford us divine Strength and Succour to assist our Endeavours, by which Covenant of Grace in Christ (tho' indeed we were still obliged to the same Duties which the Law of Nature had laid upon us) we might be justified, which, by the other, we could not be ; because that requir'd strict and unfinning Obedience, whereas this made Allowance for the Weakness of human Nature, and left Room for Repentance, if at any time, through Carelessness or Surprize, we should come short of our Duty. And to shew the Advantage of this Covenant made by Christ, and the Impossibility of being justified any other way, than by having our Sins remitted to us through Faith in his Blood, seems to have been mainly design'd by the Apostle in the former Part of his Epistle to the *Romans*. Now the first Covenant made with Mankind, being indeed a Covenant of Works without Grace, therefore, in opposition to, and to distinguish this from that, he, with good Reason, calls this sometimes Grace, and sometimes the Law of Faith, sometimes the Preaching of Faith, and sometimes barely Faith, which, he says, is the only Way by which it is possible for us to be justified ; because our Nature is so corrupt and degenerate, that we cannot perform perfect and unfinning Obedience.

BUT, II. The *Jews* were also as conceited of themselves as the *Gentiles*, and as unwilling to accept of the Covenant made by Christ, because they trusted to be saved by the Observation of the Law of *Moses*; and therefore the Apostle, likewise against these, endeavours to shew, that they were Sinners as well as the *Gentiles*, and stood in as much need of a Saviour as they: And this he does in the four or five first Chapters of his Epistle to the *Romans*; in some Passages of which (especially in the first and second Chapters) he seems to have a peculiar Respect to the *Gentiles*, and in other Places to the *Jews* more especially, and in some to both of them: And the Sum of this Argument is this, That since all, both *Jews* and *Gentiles*, had sinned, and come short of the Glory of God, it was therefore necessary that a Redeemer should come, to make Attonement for their past Sins, and to establish a new Covenant between God and Men, which he calls Faith or the Law of Faith, to distinguish it from the Law of *Moses*, which was truly a Law of Works; and by this Covenant of Grace or Faith in Christ, which was open and free for all to enter into, both *Jews* and *Gentiles*, he says, might be justified, which they could not either of them be by the Law of Works; nor the *Jews* any more than the *Gentiles* by the Ceremonial Law of *Moses*, that being never design'd by God as a Condition of Justification, as having only temporal Rewards and Punishments annex'd to it. Seeing therefore the *Jews*, as well as the *Gentiles*, had broken the first Law given to Mankind, which required unfinning Obedience, he says, *There was no Means of Justification now left for either of them, but by Faith in Christ*; that is, by

ARTICLE XI. coming into that new Covenant which Christ had establish'd by his Death, and offer'd to us in the Gospel.

BUT, III. Besides these two, the Apostle had also a third Sort of Adversaries to deal with, which did cost him as much Trouble as either of the former; and they were some who being born and bred *Jews*, had been converted to Christianity by the Preaching of the Apostles, but, nevertheless, still retain'd such a great Liking and Veneration for *Moses* and his Law, that they thought they were yet bound to observe it as much as ever; and not only so, but they would fain have forced the same upon the *Gentiles* too, telling them, that notwithstanding Christ, they were bound to be circumcised as the *Jews* were, and to keep the Law of *Moses*, and that otherwise they could not be saved. Against these, therefore, the Apostle proves at large, especially in his Epistle to the *Galatians*, that the Law given by *Moses* was never design'd to oblige the *Gentiles*, nor the *Jews* neither, any longer than till the Coming of Christ; that the Law was, to the *Jews* themselves, only a School-master to bring them unto Christ, that is to prepare and dispose them to receive his more pure and heavenly Doctrine; that therefore now, after the Revelation and Preaching of the Gospel, that Law was of no farther Use; *And after that Faith is come, says he, that is, after the Gospel is preached, we are no longer under a School-master, Gal. iii. 25.* That the ceremonial Law was made up only of Types and Shadows whereof Christ was the Substance; and that therefore the Substance being now come, they were to cease; that the ceremonial Law was given only to exercise the

*Jewish*

*Jewish* Nation for some time, and was then to give way to a better Law, the Law of Faith or evangelical Obedience; that *Abraham* himself was justified by the same Means and Method which is now propounded in the Gospel, *viz.* by a lively Faith in the Promises of God, working in him a ready Obedience to whatsoever God required of him, and that he was thus justified before he was circumcised, and therefore so might they be too, without Circumcision, and such other ritual Observances. In the Management of which Dispute with these *Judaizing Christians*, the Apostle calls the Christian Religion, as opposed to the *Jewish*, by the Word *Faith*, to distinguish it from the Observation of *Moses's* Law, which was called *Works*, or the Works of the Law: And using the Word in this Sense, he says, *We are justified by Faith, and by Faith only*, that is, by the Faith and Obedience of the Gospel; and that there is no need at all of Works, that is, of such Works as were enjoined by the ceremonial Law, which they laid such great Stress upon; for thus he often explains himself, expressly calling those Works which he rejects, *The Works of the Law*, thereby plainly distinguishing them from evangelical Obedience, and clearly intimating, that it was not his Intention to exclude these, tho' he did those. Thus the Apostle managed the Controversy he was engaged in with these three Sorts of Adversaries; and that his main Design was to oppose one or other of them, in all those Places wherein those Passages are found, which so much magnify Faith and vilify Works, (which are especially the Epistles to the *Romans* and *Galatians*) will, I suppose, readily appear to any one that shall attentively read them over; and I think it will be impossible

to shew how those Places do at all tend to the carrying on these Designs, if we take the Words Faith and Works in any other Sense than I have before said St. *Paul* does use them in. But, *secondly*, That the Apostle St. *Paul* did not intend to exclude such good Works as St. *James* here requires (*viz.* Obedience to the Precepts of the Gospel) from being necessary to final Justification at the great Day, will yet further and more plainly appear, if in reading over those Epistles, we do but observe the several Cautions that are here and there intermix'd, as it were to prevent our putting such an Interpretation upon his Words. And, first, in his Epistle to the *Romans*, chap. ii. 6. he tells us plainly, That God will render to every Man according to his Works, Tribulation and Anguish, upon every Soul of Man that doth Evil; and Glory, Honour, and Peace, to every Man that worketh Good; which Passage would be very oddly put into a Discourse, wherein he was proving the Sufficiency of Faith alone for Justification, if thereby he had meant such a Faith as might be without good Works: But in the 13th Verse of that Chapter, he contradicts that Opinion most expressly; *Not the Hearers of the Law, says he, shall be just before God, but the Doers of the Law shall be justified.* It seems then, that St. *Paul's* Justification by Faith only, was not a Justification without Works; the Faith that he there speaks of must needs therefore be such a Faith as includes Works in it, *The Doers of the Law shall be justified.* And so again, chap. iii. 21. after he had said, that both Circumcision and Uncircumcision must be justified by Faith, and that they could not be justified any other Way; that they might not take Faith in such a narrow Sense as to exclude

good

good Works, he adds, *Do we then make void the Law through Faith? God forbid; yea, we establish the Law.* And to the same Purpose again, chap. vi. 1. *What shall we say then? Shall we continue in Sin that Grace may abound? God forbid. How shall we that are dead to Sin live any longer therein? And again, ver. 15. What then? shall we sin, because we are not under the Law, but under Grace? God forbid.* And, lastly, (to name no more) in the eighth Chapter of that Epistle, ver. 1. when he was come to the Conclusion of this Controversy, having shewn at large the Insufficiency of all other Ways, and the absolute Necessity of accepting the Gospel Truths in order to Justification, he goes on to shew the Blessedness of those who believ'd in Christ in these Words; *There is therefore now no Condemnation to them which are in Christ Jesus*; but then, lest they should mistake him, and think that a bare Belief in Christ, or the Profession of his Religion only, was enough to entitle them to this Blessedness, he adds, *Who walk not after the Flesh, but after the Spirit.* The like Care he hath also taken in his Epistle to the *Galatians*, where he handles this Controversy again, with a special Regard to the *Jewish Law*; where we may observe, that to prevent all Misunderstanding of what he had delivered touching the Sufficiency of Faith without Works, he takes frequent Occasion to declare his Meaning to be, only to exclude the Works of the Law, not the Obedience of the Gospel. Particularly in the two last Chapters, he is very large in explaining what kind of Liberty he had been pleading for; *Stand fast therefore, says he, in the Liberty wherewith Christ hath made us free, and be not entangled again with the Yoke of Bondage, Gal. v. 1.* and

what

what Bondage he meant, appears in the next Verse, *Behold, I Paul say unto you, That if you be circumcised Christ shall profit you nothing; that is, if you still trust to be saved by your Jewish Observances, you disclaim and renounce the Covenant which Christ hath made for you, and so can we expect no Benefit from it; Whosoever of you, says he, are justified, that is, hope to be justified, by the Law, ye are fallen from Grace: For we, through the Spirit, wait for the Hope of Righteousness by Faith; We, that is, we Christians, no less than you Jews, do wait for the Hope of Righteousness, that is, for a Reward of our Righteousness: But then it is not such a Righteousness as yours, a Righteousness consisting in the Observation of Rites and Ceremonies, but through the Spirit, that is, by a spiritual Righteousness; and 'tis by Faith, that is, by our Belief of the Gospel of Christ; for, says he, ver. 6. In Christ Jesus, neither Circumcision availeth any thing, or Uncircumcision, but Faith; not any Faith, but Faith which worketh by Love, or Faith which is made perfect by Love; which Words he repeats again, chap. vi. 15. only instead of Faith putting in another Word not so ambiguous; In Christ Jesus, neither Circumcision availeth any thing, nor Uncircumcision, but a new Creature: And the same Apostle, in another parallel Place, in another of his Epistles, puts it out of all doubt what he means in the first of these Places by Faith, when he expresses the same by Obedience; Circumcision is nothing, and Uncircumcision is nothing, but the keeping the Commandments of God, 1 Cor. vii. 19. And now by all that hath been said, I suppose it sufficiently appears, that by Faith, St. Paul means something more than only a bare Belief of the Gospel Truths, when he makes it the sole Condition*



Condition of Justification ; and that by Works, he does not mean Works of evangelical Obedience, when he excludes them from being necessary in order to it : So that St. *Paul* does not, any more than St. *James*, exclude such good Works as are natural Effects of a true, and lively, and christian Faith, from being necessary together with *Faith*, in order to our full and final Justification at the last Day. And from all that hath been said, I think it appears, that St. *Paul* and St. *James* agree very well together ; which was the Point that I proposed to make good. St. *James*, indeed, says here, that Faith alone, or a bare Belief of the Gospel, will not do without Works answerable to our Belief ; *Ye see how that by Works a Man is justified, and not by Faith only.* St. *Paul*, on the other side, says, that *we are justified by Faith* ; but tho' this manner of Expression be different from, and in the Letter seemingly contradictory to St. *James's* Meaning, yet the Sense of it is plainly the same. He affirms, indeed, that *we are justified by Faith* ; but then, as I have shewn, he means the same Thing by *Faith* that St. *James* doth by *Faith and Works* too : He means such a Faith as *Abraham's* was (for that is his Example as well as St. *James's*) ; he means such a Faith, as, however it is tried, approves it self by a ready Obedience, as *Abraham's* did ; and the Works which he rejects as useless and unnecessary, or as not sufficient, are not such as *Abraham's* were, Fruits of a lively Faith, but either meer ritual Observances, or else such Works, as, tho' materially good, are not done out of a good and virtuous Principle. In a word, he opposes Faith, his justifying, saving Faith, not to evangelical Obedience, but either to unfinning Obedience, by which none  
can

can be justified, because all are Sinners ; or to an Opinion of Merit, which there can never be any Ground for ; or, lastly, to the Rites and Ceremonies of *Moses's Law*, which he shews us was not then obliging, and so could not be the Condition of Justification \*.

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‡ See *Nowell's Catech.* P. 98, 129. *Homilies of Salvation and Faith.* *Hammond's Pract. Cat.* Lib. 1. §. 4. *Prideaux Fasc. Contr.* c. 5. q. 5. *Blackall on James ii.* 24. *Hooker's Discourse of Justification.* *Hall's Roma Irreconcil.* §. 7. *Jewel's Def. Apol.* part 1. c. 9. div. 4.





## ARTICLE XII.

*Of Good Works.*

albeit that good Works, which are the ARTICLE XII.  
 Fruits of Faith, and follow after Justification, cannot put away our Sins, and endure the Severity of God's Judgment; yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively Faith, insomuch that by them a lively Faith may be as evidently known, as a Tree discerned by the Fruit.

## The EXPOSITION.



THE first Thing asserted in this Article is, That good Works are the Fruits of Faith; and certain it is, that if any Man do truly believe the Gospel, he will apply himself to the Practice of good Works; if any Man do otherwise, he hath either no Faith, or a dead one. Thus S. James expresses himself, *chap. ii. 17, 18. Faith, if it have not Works, is dead, being alone. Yea, a Man may say, Thou hast Faith, and I have Works:*

ARTICLE XII. *Works: Shew me thy Faith without Works, and I will shew thee my Faith by my Works.*

FAITH is your Guide, saith St. Ignatius, and Love is the Way which leads you to God. No Man professing the Faith, sinneth, nor doth he that hath Love, hate. A Tree is known by his Fruit; in like manner, such as are called Christians, are seen by the Things which they do \*. *Abraham*, saith St. Clement of Rome, who was stiled the Friend of God, was found Faithful, because he was obedient to God's Commands †.

LET such as shall be found to live otherwise than Christ hath taught them, know, saith *Justin Martyr*, that they are no Christians, altho' they take the Precepts of Christ into their Mouths. And that he hath said, That not they who only say, but those who do those Works which he hath commanded them, shall be saved ‡.

TO proceed to the remaining Part of the Article: These Works, how Good soever, are not meritorious; that is, they cannot put away our Sins, and endure the Severity of God's Judgment, as appears from 1 *John* i. 7. *But if we walk in the Light, as he is in the Light, we have Fellowship one with another, and the Blood of Jesus Christ his Son cleanseth us from all Sin.* And *Psal.* clxiii. 2. *And enter not into Judgment with thy Servant; for in thy Sight shall no*

\* *Epist. ad Ephes.*

† *Epist. ad Cor.* ch. x.

‡ *Apolog.* i. c. 22.

*Man living be justified.* But yet that they are pleasing and acceptable to God in Christ, appears from *Heb. xiii. 16, 20, 21.* But to do Good and to Communicate, forget not; for with such Sacrifices God is well pleased. Now the God of Peace, that brought again from the Dead our Lord Jesus, that great Shepherd of the Sheep, thro' the Blood of the everlasting Covenant, make you perfect in every good Work, to do his Will, working in you that which is well pleasing in his Sight, through Jesus Christ. And from *Eph. ii. 13.* where the Apostle tells us, that God hath created us in Christ Jesus unto good Works. And from *Tit. ii. 14.* where we are told, that Christ gave himself for us, that he might purify to himself a peculiar People, zealous of good Works. And, lastly, from *Rom. ii. 6.* where we are assured, that he will render to every Man according to his Deeds.

WHAT remains of this Article, that good Works do necessarily spring from a true and lively Faith, and distinguish it from a dead Faith, or none at all, is nothing but a Repetition, in stronger Terms, of what hath been said already, in order to make the Sense of the Compilers of the Articles more clear and intelligible. And therefore having made good this Proposition already, I shall only add what our blessed Saviour saith, *Matth. vii. 16. Ye shall know them by their Fruits: Do Men gather Grapes of Thornus, or Figs of Thistles\*?*

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\* See Homily of Faith. Nowelli Catech. p. 45, 46, 101, 102. Hammond's Pract. Cat. book 1. §. 3. Whole Duty of Man, Sunday 1. Jewel's Def. Apol. part 2. c. 20. div. 1.



## ARTICLE XIII.

*Of Works before Justification.*

ARTICLE XIII. *Works done before the Grace of Christ, and the Inspiration of his Spirit, are not pleasant to God, forasmuch as they spring not of Faith in Jesu Christ, neither do they make Men meet to receive Grace, or (as the School-authors say) deserve Grace of Congruity; yea, rather for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the Nature of Sin.*

## The EXPOSITION.



**T**HAT Works done before the Grace of Christ, and the Inspiration of his Spirit, are not acceptable to God, is proved from Rom. iii. 9, 10, 19, 20, 23. *What then? are we better than they? No, in no wise: For we have before proved, both Jews and Gentiles, that they are all under Sin. — Now we know that what Things soever the Law saith, it saith to them that are under the Law; that every Mouth may be stopped, and all the World may become guilty before God. — For all have sinned, and come short of the Glory of God. And from Chap. viii. ver. 7, 8. Because the Carnal Mind is Enmity*

Enmity against God: For it is not subject to the Law of God, neither indeed can be. So then they that are in the Flesh cannot please God. ARTICLE XIII.

THEY that are Carnal, saith St. Ignatius, cannot do those Things that are Spiritual; neither can Unbelief do the Works of Faith ‡.

As the wild Olive, saith Irenæus, if it be not grafted, continues useles to its Owner, by reason of its wild Quality, and is cut down as unprofitable Wood, and cast into the Fire: So Man, who receives not the Grafting of the Holy Spirit by Faith, continues what he was before, Flesh and Blood, which cannot enter into the Kingdom of God ||.

AGAIN, That Works be perfectly good, it is necessary that they proceed from a good Principle, viz. from Faith, and that they tend to a good End, viz. the Glory of God, and that they be in no respect deficient.

BUT what Man, either before or since the Grace of Christ, hath been so happy as this comes to? And, therefore, the Works of Unbelievers, however specious by reason of Imperfection, can merit nothing; and by reason of their Defects, are rather to be looked upon as Evil than as Good.

AND, as these Works cannot in their own Nature be perfectly pleasing to God, without something else to make them so; so Heb. xi. 6.

‡ Epist. ad Ephes.

|| Adv. Hæres. lib. 5. cap. 10.

ARTICLE XIII. we are expressly told, *That without Faith it is impossible to please him.* And though the Author of this Epistle may seem, at first Sight, to mean by the Words which follow — (*For he that cometh to God must believe that he is, and that he is a Rewarder of them that diligently seek him*) that a Belief of these two Propositions, is that Faith of which he is discoursing; yet, as the Learned Dr. *Claget* observes in his Second Sermon upon Faith, all that he intended, was to give some particular Instances to shew the Truth of the general Proposition, that without Faith it is impossible to please God \*.

As Works done before the Grace of Christ are not pleasing to God, so neither do they make Men meet to receive Grace: For the Love of God our Saviour toward Man appeared, not by Works of Righteousness which we have done, but according to his Mercy he saved us by the Washing of Regeneration, and Renewing of the Holy Ghost, Tit. iii. 4, 5. Much less do they deserve Grace of Congruity, as the School Authors say.

For the clearing of this Point, it is necessary to observe, that some of the Schoolmen speak of a twofold Merit, a Merit of Congruity, and a Merit of Desert. The latter they ascribe to Works which a Man does by the Assistance of Grace, and to which a Reward is in Justice due. The former they ascribe to such Works as Man does by the mere Strength of Free-Will,

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\* See *Homily of Good Works, Part I. Saunderson on Rom. ii. 8. §. 3, 4. Nowelli Catech. pag. 101. Field of the Church, page 256.*



and which are to be rewarded only out of Liberality. But what Foundation is there for such a Merit, since all of us are by Nature Evil? *Since in us dwelleth no good Thing*, Rom. vii. 18. *Since they that are in the Flesh cannot please God*, chap. viii. ver. 8. And finally, *Since corrupt Trees do by Nature bring forth Evil Fruit*, Mat. vii. 17, 18. Moreover, this Sort of Merit is rejected by others, and even by those of the Church of Rome, as favouring of *Pelagianism*.

THE last Sentence of this Article is made good by what hath been said already, as likewise by the Words of St. Paul, Rom. xiv. 23. *For whatsoever is not of Faith, is Sin*.





## ARTICLE XIV.

*Of Works of Supererogation.*

ARTICLE XIV. Voluntary Works besides, over and above God's Commandments, which they call Works of Supererogation, cannot be taught without Arrogancy and Impiety: For by them Men do declare, that they do not only render unto God as much as they are bound to do, but that they do more for his Sake, than of bounden Duty is required: Whereas Christ saith plainly, When ye have done all that are commanded to you, say, We are unprofitable Servants.

## The EXPOSITION.



SINCE the Law of God is in every Part perfect, and requires us to do every good Work; and since we are commanded to love God with all our Souls, and with all our Strength, as we are *Luke x. 27.* And since that Love requires the Performance of every good Work, what Room is there for Supererogation? Furthermore, the best of us are to pray daily, that their

their Debts or Sins may be remitted ; but that any Man should be a Debtor and a Supererogator at the same Time, is plainly ridiculous to suppose. The Arrogancy and Impiety of pretending to Supererogation, is likewise very apparent from the Parable of the Pharisee and the Publican, *Luke xviii. 10, 11, 12, 13, 14.* *Two Men went up into the Temple to pray ; the one a Pharisee, and the other a Publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other Men are, Extortioners, Unjust, Adulterers, or even as this Publican. I fast twice in the Week, I give Tythes of all that I possess. And the Publican standing afar off, would not lift up so much as his Eyes unto Heaven, but smote upon his Breast, saying, God, be merciful to me a Sinner. I tell you, this Man went down to his House justified rather than the other : For every one that exalteth himself, shall be abased ; and he that humbleth himself, shall be exalted.* Thus *St. Cyprian* teaches us, that we have nothing to glory of, since nothing is our own ; it being asserted in the Gospel according to *St. John*, that no Man can receive any Thing, except it be given him from Heaven, &c. \*. And again, That no Man ought to be lifted up on the Account of what he does, it being a Precept of *Solomon's*, that we are not to do so. And then he cites *Luke xvii. 7, 8, 9, 10.* *Which of you having a Servant plowing, or feeding Cattle, will say unto him by-and-by, when he is come from the Field, Go, and sit down to Meat ? And will not rather say unto him, Make ready wherewith I may sup, and gird thyself and serve*

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\* *Testim. ad Quirin. lib. 3. cap. 4.*

ARTICLE XIV. *me, until I have eaten and drunken, and afterward thou shalt eat and drink? Doth he thank that Servant because he did the Things that were commanded him? I trow not. So likewise ye, when ye shall have done all these Things which are commanded you, say, We are unprofitable Servants; we have done that which was our Duty to do\*.*

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\* See *Patrick's Answer to the Touchstone*, §. 18. *Field of the Church*, page 331.





## ARTICLE XV.

*Of Christ alone without Sin.*

Christ, in the Truth of our Nature, was made like unto us in all Things, Sin only excepted, from which he was clearly void, both in his Flesh and in his Spirit. He came to be a Lamb without Spot, who by Sacrifice of himself once made, should take away the Sins of the World; and Sin (as S. John saith) was not in him. But all we the rest (altho' baptized and born again in Christ) yet offend in many Things; and if we say we have no Sin, we deceive ourselves, and the Truth is not in us.

ARTICLE XV.

## The EXPOSITION.



**T**HAT Christ was a Man, as well as, and as much as ourselves, is declared Heb. ii. 14. Forasmuch then as the Children are Partakers of Flesh and Blood, he also himself likewise took Part of the same; that thro' Death he might destroy him that had the Power of Death, that is, the Devil. His being intirely free from Sin, is apparent from chap. iv. ver. 15. For we have not an High-Priest which cannot be touched with the Feeling of our Infirmities, but was in all Points tempted like as we are, yet without Sin. From John xiv. 30. Here-

ARTICLE XV. *after I will not talk much with you; for the Prince of this World cometh, and hath nothing in me. And from 1 Pet. ii. 22. where 'tis said, that he did no Sin, neither was Guile found in his Mouth. To the same Purpose is that of Irenæus †, If any Man say that the Flesh of our Lord differed from ours in this respect, because it committed no Sin, neither was Guile found in his Soul, but that we are Sinners, he speaketh rightly.*

AND, indeed, if Christ had been guilty of any Sin, he would have wanted a Redeemer as well as ourselves. But where could a Redeemer have been found for him?

THAT he came to be a Lamb without Spot, who by the Sacrifice of himself once made, should take away the Sins of the World; and that St. *John* saith, that Sin was not in him, appears from the following Places of Holy Writ, *John i. 29. The next Day John seeth Jesus coming unto him, and saith, Behold the Lamb of God which taketh away the Sins of the World. Heb. ix. 14, 26. How much more shall the Blood of Christ, who through the eternal Spirit offered himself without Spot to God, purge your Conscience from dead Works, to serve the living God? — Now once in the End of the World hath he appeared to put away Sin by the Sacrifice of himself. 1 John iii. 5. And ye know that he was manifested to take away our Sins; and in him is no Sin. †*

† Lib. 5. cap. 14.

† See *Nowell's Catech.* pag. 61. *Scott's Christian Life,* Part II. cap. 7. §. 5.

BUT as for us, there is no mortal Man that ARTICLE XV.  
 is, or ever was perfectly good, Christ only ex-  
 cepted: Some few, indeed, are said in the No Man else  
 without Sin.  
 Scripture to be Righteous, as *Noah* for Instance,  
*Job*, *Zacharias*, &c. but comparatively only,  
 and according to the free and undeserved Favour  
 and Compassion of God, who is pleased to  
 accept of the Sincerity of the Mind for absolute  
 Perfection: For as *St. James* tells us, chap. iii.  
 ver. 2. *In many Things we offend all.* And  
*St. John*, 1 Epist. chap. i. ver. 8. tells us, *That  
 if we say we have no Sin, we deceive ourselves,  
 and the Truth is not in us.* There are some Sins,  
 as *Tertullian* observes, which we run into every  
 Day, to which we are all liable. For who is  
 there who hath not happened to be angry without  
 just Cause, and to continue his Anger after the  
 Setting of the Sun, and even to strike, or to  
 speak against another Person with too much  
 Freedom, or to swear rashly, or to be worse  
 than his Word, or to tell a Lye through Shame-  
 facedness or Necessity? How much are we  
 tempted in our Employments, Duties, and  
 Ways of getting our Living; by our Food,  
 Sight and Hearing? So that if there be no  
 Pardon for these Sins, no Man can be saved §.

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§ *De Pudicitia*, cap. 19. See *Nowelli Cat.* pag. 40, 228,  
*Jewel's Apol. Def.* Part II. chap. 19. Divis. 1. *Mason de*  
*Minist. Angl.* lib. 5. ch. 5. §. 8. *Field of the Church*,  
 page 293.





## ARTICLE XVI.

*Of Sin after BAPTISM.*

ARTICLE XVI. Not every deadly Sin willingly committed after Baptism is Sin against the Holy Ghost, and unpardonable; wherefore the Grant of Repentance is not to be denied to such as fall into Sin after Baptism. After we have received the Holy Ghost, we may depart from Grace given, and fall into Sin, and by the Grace of God we may rise again, and amend our Lives. and therefore they are to be condemned, which say they can no more sin as long as they live here, or deny the Place of Forgiveness to such as truly repent.

## The EXPOSITION.



PAUL tells us, Rom. vi. 23. That *the Wages of Sin is Death*; so that every Sin is in its Nature deadly, and deserves Damnation. And, 'tis certain, that every Sin is committed against the Holy Ghost, as well as against the Father and the Son; but still 'tis pardonable, if it be not that Sin against the Holy Ghost, which is called so by way of Eminence. I take St. Mark's Account of this Sin, Mark ii. 28, 29, 30. to be the clearest; *Verily I say unto you, All Sin shall be*

All Sins are pardonable, except the Sin against the Holy Ghost.

A Description of this Sin.



be forgiven unto the Sons of Men, and Blasphemies wherewith soever they blaspheme: But he that shall blaspheme against the Holy Ghost, hath never Forgiveness, but is in Danger of eternal Damnation: Because they said, He hath an unclean Spirit. It was their rejecting the clearest Evidence that God could give to prove any Thing by: The Power by which those Miracles were wrought, and which was afterwards communicated to the Apostles, and is called in several Places of the New Testament the *Holy Ghost*. By which is not to be meant here the Third Person of the Ever-blessed and Adorable Trinity, but the wonderful Effusion of those extraordinary Gifts and Powers that were then communicated; the Oeconomy and Dispensation of which, are said to be derived from that *One Spirit*. This was the utmost Proof that could be given of the Truth; and when Men set themselves to blaspheme this, and to ascribe the Works of God to a Collusion with the Devil, they did thereby so wilfully oppose God, and reproach his Power; they did so stifle their own Conviction, and set themselves against the Conviction of others, that nothing could be done further for their Conviction; this being the highest Degree of Evidence and Proof: And this was so high an Indignity to God, when he condescended so far to satisfy their Scruples, that it was not to be pardoned; as their Impenitence and Incredulity was so obstinate as not to be overcome. Upon this Occasion given, our Saviour makes a Difference between their Blaspheming the *Holy Ghost*, and Blaspheming Him, and instead of owning him to be the *Messias*, calling him a Deceiver, a Glutton, and a Wine-bibber, of which upon hearing his Doctrine, and seeing his Life, they were still

still

ARTICLE XVI. still guilty. This was, indeed, a great Sin, but yet there were Means left of convincing them of his being the great Prophet sent from God; and by these they might be so far prevailed on, as to repent and believe, and so to obtain Pardon. But when they had those Means set before them; when they saw plain and uncontroverted Miracles done before them; and when, instead of yielding to them, they set up such an Opposition to them as might as reasonably have been brought against every Miracle that could have been wrought, then it was not possible to convince them. This is an impious rejecting of the highest Method that God himself uses for proving a Thing to us. The Scorn put upon it, as it flows from a Nature so depraved, that it cannot be wrought on; so it is a Sin not to be pardoned. All Things of extreme Severity, in a Doctrine that is so full of Grace and Mercy as the Gospel is, ought to be restrained as much as may be: From thence we infer, that those dreadful Words of our Saviour ought to be restrained to the Words to which they are applied, and ought not to be carried further: And therefore, since Miracles have ceased, no Man is any more capable of this Sin. To imagine that Sins committed against the Third Person in the Ever-blessed Trinity, *as a Person*, are more unpardonable, than such as are committed against the First and the Second, is to believe that the Holy Ghost is greater than the Father or the Son, or not endued with the same great and glorious Attributes of Goodness and Mercy, an infinite Degree of which is so often ascribed to the Godhead in Holy Scripture, when it is spoken of collectively, that is, under the Notion of a Trinity in Unity. S. *Jerome* therefore rightly

rightly observes, that they only are guilty of this Sin, who when they see in Miracles the Works of God, slander them, and say that they are done by the Devil; and ascribe all those Signs and Wonders which have been wrought for the Confirmation of the Truth, to the Devil, and not to the Power of God \*. In relation to all other Sins, we are (as St. Clement of Rome observes) to fix our Eyes on the Blood of Christ, which was shed for our Salvation, and hath obtained the Grace of Repentance for the whole World †.

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THIS being the Case, it follows, that the Grant of Repentance is not to be denied to such as fall into Sin after Baptism. This Doctrine is further confirmed by what St. Paul says, *Gal. vi. 1. Brethren, if a Man be overtaken in a Fault, ye which are spiritual restore such an one in the Spirit of Meekness; considering thyself, lest thou also be tempted. Ignatius tells us §, that the Lord pardons all such as repent, if they repent in Unity and Communion with their Bishop. St. Clement of Alexandria, that the Doors are open to every one that in Truth, and with his whole Heart returns to God; and that our Heavenly Father receives with triple Joy a Son of his that truly repents ‡. The*

*Repentance to be allowed after Baptism.*

\* Hieronym. ad Marcell. Operum, Tom. III. p. 141. Ed. Froben.

† Epist. ad Cor. c. 7. See Tillotson on Mat. xii. 31, 32. Kettlewell's Measures of Obedience, Book V. ch. 6. Archbp. Sharpe on Mat. xii. 31, 32. Dr. Hammond, Dr. Whitby, and Mr. Burkit on the same. Mr. Glanvill's Sermons, page 206, 207. Dr. Payne on Repentance. Bishop Taylor's *Unum Necessarium*, and Bishop Burnet on this Article.

§ Epist. ad Philadelph.

‡ Quis Dives salv. cap. 39.

ARTICLE XVI. Fear of the Lord, saith *Irenæus*, is the Beginning of Wisdom ; but the understanding of Transgression produceth Repentance ; and on such as repent God bestows Mercy †.

MANY Learned and Good Writers are of Opinion, That in some Cases, where Men have obstinately acted against the clear Light of their own Consciences, and rejected the Offers of Divine Grace, it may please God, after long Forbearance, to withdraw his Grace from them, and so to permit them to proceed in a Course of Hardness and Impenitency to their own Destruction ; but Divines of all the Communion now in the World, are universally agreed, as far as I have heard, that God, who does nothing in vain, never bestows on those Persons the Grace of Repentance, whom he is not willing to pardon ; and that, consequently, there is a never-failing Connexion betwixt Repentance and Forgiveness. In the Scriptures there are many Examples of God's pardoning the most enormous Crimes ; as for Instance, of Idolatry against Himself, and Murder, and Adultery against our Neighbour. Whence in the Primitive Times, when the Discipline of the Church was most strict, tho' some Offenders were obliged to severe Penances for many Years, and others not admitted to Communion 'till even the Time of Death, yet none were finally excluded, who gave sufficient Proof of their Repentance. Indeed, *Montanus* in the Second, and *Novatian* in the Third Century, would have had Idolaters, and some other notorious Criminals, perpetually and irrevocably sepa-


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† *Adver. Hæc. lib. 3. cap. 37.*

rated from the Church; on which, and other Accounts, they were excommunicated themselves, and universally looked upon as Hereticks. Nevertheless, it appears from the Answer of one of the *Novatianist* Bishops to the Emperor *Constantine*, as recorded by *Socrates* †, that tho' the Followers of *Novatian* thought it not convenient or lawful to readmit the aforesaid Criminals to the Church's Communion, yet they did not wholly exclude them from the Mercy of God. From whence it is plain, that even those, who for their great Severity in the severest Times were accounted Hereticks, did not deny, but that any penitent Sinner whatsoever might be pardoned by God, which is agreeable to the constant Tenor both of the Old and New Testament, where the Divine Mercy is, in Places innumerable, promised to all Sinners without Exception, on their true Repentance; and if some obscure Passages, when, perhaps, imperfectly understood, should seem to imply the contrary, the same Rule must be observed in this, which is always prescribed in other Cases, *viz.* That Words obscure, doubtful, and which seldom occur, must be explained by others, the Sense whereof is clear and certain, and often inculcated. In a Word, no serious Writer of any Credit, hath ever believed even the Sin against the Holy Ghost unpardonable, but as it is incurable; and though Archbishop *Tillotson* contends very strenuously for the Unpardonableness of this Sin, yet he says, that if those who committed it, had had their Hearts so softened and changed as to have repented, it cannot be denied but that they would have

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† *Lib. 4. cap. 28.*

ARTICLE XVI.  been forgiven. For, indeed, nothing can be more undeniably evident, than that *whosoever is born of God, and led by the Spirit of God, as every true Penitent is, must be dear to God, through Jesus Christ; and that he who hath passed out of the Kingdom of Darkness, into that of Light, is already passed from Death to Life, and shall not come into Condemnation.*

THAT we may fall into Sin after we have received the Holy Ghost, depart from Grace given, and afterwards by the Grace of God arise again and amend our Lives, appears from the Examples of *David* and *St. Peter*, &c. And since God is pleased to admit repenting Sinners into his Favour, the Church ought to do the same: They therefore are to be condemned which say, they can no more sin while they live here, as appears likewise from *1 John i. 10.* already cited under the foregoing Article; *If we say that we have no Sin, &c.:* So likewise are they that deny the Place of Forgiveness to such as truly repent. So true is this, that *St. Paul, 2 Cor. ii. 6, 7, 8.* speaking even of a Person that had been guilty of Incest, hath these Words; *Sufficient to such a Man is this Punishment, which was inflicted of many. So that contrarywise, ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with over-much Sorrow. Wherefore I beseech you, that ye would confirm your Love toward him.* I conclude my Discourse upon this Article, with a Passage out of *St. Cyprian's 57th Epistle*; “ We  
 “ had ordained long since, dearest Brother,  
 “ after due Consultation had, That they, who  
 “ during the Troubles of Persecution were foiled  
 “ by the Enemy, and had lapsed, and had  
 “ defiled themselves with unlawful Sacrifices,  
 “ should

“ should undergo a full and long Penance ; and  
 “ in case of any dangerous Sickneſs, ſhould  
 “ receive Abſolution a little before their Death ;  
 “ for it did not ſeem to be right, or agreeable  
 “ to Fatherly Love, or Divine Mercy, that  
 “ the Church ſhould be ſhut againſt ſuch as  
 “ knock for Admiſſion, or that the Comfort of  
 “ Hope of Salvation ſhould be denied to thoſe  
 “ who grieve, and pray earneſtly for Pardon,  
 “ ſo as to make them leave the World, and go  
 “ to God without Communion and Peace with  
 “ the Church ; ſince our great Law-giver, as  
 “ he hath aſſured us, that what is bound on  
 “ Earth, ſhall be bound in Heaven ; ſo hath  
 “ he likewiſe promiſed, that what is firſt looſed  
 “ in the Church here, ſhall be looſed in Heaven  
 “ alſo \*.

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\* See *Homily* of Repentance, Part I. *Kettlewell's* Meaſures  
 of Obedience, Book V. c. 1. *Goodman's* Penitent pardoned,  
 Book III. c. 1. *Pearſon* on the Creed, Art. X.





## ARTICLE XVII.

*Of Predestination and Election.*

ART. XVII.

Predestination \* to Life is the everlasting Purpose of God, whereby (before the Foundations of the World were laid) he hath constantly decreed, by his Counsel secret to us †, to deliver from Curse and Damnation † those whom he hath chosen

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\* Eph. i. 4, 5. *According as he hath chosen us in him before the Foundation of the World, that we should be holy, and without Blame before him in Love: Having predestinated us unto the Adoption of Children by Jesus Christ to himself, according to the good Pleasure of his Will. Mat. xxv. 34. Then shall the King say unto them on his Right Hand, Come, ye Blessed of my Father, inherit the Kingdom prepared for you from the Foundation of the World. 2 Tim. i. 9. Who hath saved us, and called us with an holy Calling, not according to our Works, but according to his own Purpose and Grace which was given us in Christ Jesus before the World began. Ignatius, who is also called Theophorus, to the Church of Ephesus in Asia, which is blessed in the Greatness and Fullness of God the Father, and predestinated before the World began unto Eternal Glory, &c. Ignatius, who is also called Theophorus, to the Church among the Trallians in Asia, beloved by God, the Father of Jesus Christ, holy, elect, &c. St. Clement of Rome, The Church of God which is at Rome, to the Church of God which is at Corinth, called and sanctified by the Will of God, by our Lord Jesus Christ, &c. See St. Ignatius's Epistles, and those of St. Clement of Rome.*

† Gal. iii. 13. *Christ hath redeemed us from the Curse of the Law, being made a Curse for us.*

‡ 1 Pet. i. 2. *Elect according to the Fore-knowledge of God the Father, through Sanctification of the Spirit unto Obedience, and Sprinkling of the Blood of Jesus Christ.*



in Christ out of Mankind; and to bring them by Christ to everlasting Salvation, as Vessels made to honour &c. Wherefore, they which be endued with so excellent a Benefit of God, be called according to God's Purpose, by his Spirit, working in due Season: || They through Grace obey the Calling: They be justified freely: † They be made Sons of God by Adoption: ‡ They be made like the Image of his only begotten Son Jesus Christ: \* They walk religiously in good Works; §§ and at length, by God's Mercy they attain to everlasting Felicity.

As the godly Consideration of Predestination and our Election in Christ, is full of sweet, pleasant, and unspeakable Com-

§ Rom. viii. 30. *Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified.*

|| Eph. i. 7. *In whom we have Redemption through his Blood, the Forgiveness of Sins, according to the Riches of his Grace.*

† Gal. iv. 4, 5. *But when the Fulness of the Time was come, God sent forth his Son made of a Woman, made under the Law, that we might receive the Adoption of Sons.*

‡ Rom. viii. 29. *For whom he did foreknow, he also did predestinate to be conformed to the Image of his Son, that he might be the First-born among many Brethren.*

\* Eph. ii. 10. *For we are his Workmanship, created in Christ Jesus unto good Works, which God hath before ordained, that we should walk in them.*

§§ Eph. i. 11. *In whom also we have obtained an Inheritance, being predestinated according to the Purpose of him who worketh all Things according to the Counsel of his own Will.*

1 Pet. i. 3, 4. *Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant Mercy, hath begotten us again unto a lively Hope, by the Resurrection of Jesus Christ from the Dead; to an Inheritance incorruptible, undefiled, and that fadeth not away, reserved in Heaven for you.*

*An Exposition on the*

fort to godly Persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the Works of the Flesh, and their Earthly Members, and drawing up their Mind to high and heavenly Things, as well because it doth greatly establish and confirm their Faith of eternal Salvation to be enjoyed thro' Christ; as because it doth fervently kindle their Love towards God: So for curious and carnal Persons, lacking the Spirit of Christ, to have continually before their Eyes the Sentence of God's Predestination, is a most dangerous Down-fall, whereby the Devil doth thrust them either into Desperation, or into Wretchedness of most unclean Living, no less perilous than Desperation.

Furthermore; we must receive God's Promises in such wise, as they be \* generally set forth to us in Holy Scripture; and in our Doings, that † Will of God is to be followed, which we have expressly declared unto us in the Word of God.

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\* John iii. 16. *For God so loved the World, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting Life.* 1 Tim. ii. 3, 4, 6. *For this is good and acceptable in the Sight of God our Saviour; who will have all Men to be saved, and to come unto the Knowledge of the Truth; who gave himself a Ransom for all, to be testified in due Time.*

† Luke x. 25, 26, 27, 28. *And behold, a certain Lawyer stood up and tempted him, saying, Master, What shall I do to inherit Eternal Life? He said unto him, What is written in the Law? How readeest thou? And he answering, said, Thou shalt love the Lord thy God with all thy Heart, and with all thy Soul, and with all thy Strength, and with all thy Mind; and thy Neighbour as thyself. And he said unto him, Thou hast answered right: This do, and thou shalt live.*

The EXPOSITION.

ART. XVII.



THE Texts of Scripture, and Sayings of the Fathers, which this Article is taken from, or is plainly agreeable to, being set down in the Margin, I would gladly have excused my self, as I did in the first Edition of this Book, from saying any Thing farther upon such very nice and difficult Points as are contained in it; but as the Reasons which are there urg'd for my declining so disagreeable a Task as writing about Predestination, have not had the good Fortune to be satisfactory to every body, I am now resolv'd to endeavour to perform it in the best Manner that my retir'd Station of Life will give me leave. I am very sensible, that there may be a great deal more said by those who have better Opportunities of consulting both Books and Men than I have, nevertheless, as most People are got to be so cautious and wary, with relation to Undertakings of this Kind, it may not, perhaps, be amiss to entertain the Reader in the best Manner that the Materials which I have by me will permit.

SOME would have it thought, that this Article asserts the Doctrine of *absolute Predestination*, which was condemned in the third Council of *Mentz*, *Anno Domini* 848, and at several other Times and Places: But these Men are certainly mistaken, for the Article asserts *Predestination* in general Terms only, which all allow.

THE Question is, Whether God pass'd these Decrees *absolutely* and unconditionally? In this

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the Article is silent ; and, why should we understand it in the most harsh and severe Sense, when the Words do not, of Necessity, import any such Meaning ? But it will appear unreasonable to understand this Article of *absolute Predestination*, if it be consider'd, that in the very foregoing Article it is expressly declared, that *we may fall from Grace given*, whereas they who are for the *absolute Decrees*, must of Consequence assert, *That a Man cannot fall from Grace* ; for if we may fall from the Means, we may also fall from the End ; and if we are not *absolutely predestinated to persevere in Grace*, we cannot be *absolutely predestinated to Salvation* ; and indeed the *Puritans*, in the Beginning of King *James the First's* Reign, were sensible, that this Doctrine of the Defectibility of Grace, was inconsistent with their Opinion of *absolute Predestination*, and therefore desired, that these Words might be added at the End of the aforesaid Clause of the sixteenth Article, *viz. Tho' not finally* ; but the King and Bishops would not hearken to it \*.

'Tis likewise to be observ'd, That our Church doth in her Catechism assert, that *God the Son redeemed all Mankind*, which can never be reconciled to the Doctrine of *absolute Election and Reprobation*. It may not be amiss to observe farther, That this Article is drawn up with a great deal of Caution, Prudence, and Tenderness, and that the Grace of Election only is asserted, but the Severity of Reprobation is not meddled with, or so much as mentioned. And surely if so judicious and

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\* See the Hampton Court Conference.

learned a Body of Men as *the Compilers of the Articles* were so shy of mentioning a Doctrine, which, if understood in a strict and rigid Sense, carries in it so shocking a Reflection upon the Goodness of God, one cannot but surmize that they suspected the Truth of it, and modestly insinuated, that those Men are at least very indiscreet, who take upon them to preach to the most common Audiences on Subjects of this Kind, and that they would have been exceedingly surpriz'd to have seen the declining it rank'd among the several Reasons which are urg'd in Defence of separating from the establish'd Church. Thus much I have thought proper to be said, to shew, that we of this present Age have not departed from the Doctrine of our Ancestors as 'tis contained in this Article, but I know it will be of very little Weight, except we shall be able to shew, that our Sentiments upon this Article are also agreeable to Scripture. In order to this, it will be necessary to explain, how those Terms of *Fore-knowing* and *Predestinating* are to be understood when they are ascribed to God: Why the Scriptures speak of God in this Manner, and the Use or Application which we ought to make of God's *Foreseeing*, freely *Electing*, and *Predestinating* a Man to Salvation.

AND, I. As to *Calling*, *Justifying*, and *Glorifying*, those of the Protestant Religion seem to be now pretty well agreed, so that the Difference which is among us arises from our understanding *Fore-knowing* and *Predestinating* when ascrib'd to God in a different Manner, which are the Terms in the first Place to be explain'd. And here we may consider, 1. That all Men do, in effect, agree, that the divine Nature, as  
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it is in itself, is not to be comprehended by human Understanding; and that as the Nature of God is beyond our Reach, so likewise are his Faculties and Powers, together with the Ways and Methods in which he is pleased to exercise and exert them; so that we are under an absolute Incapacity of forming any just or adequate Notions or Conceptions of them: Thus holy *Job* informs us, *chap. xi. 7. Canst thou by searching find out God? Canst thou find out the Almighty to Perfection?* And *St. Paul* in his Epistle to the *Romans*, *chap. xi. 33. O the Depth of the Riches both of the Wisdom and Knowledge of God! How unsearchable are his Judgments, and his Ways past finding out!* And, *ver. 34. For who hath known the Mind of the Lord, or who hath been his Counsellor?* 2. It is to be observ'd, That the Descriptions which we frame to our selves of God, or of the divine Attributes, are not taken from any direct or immediate Perceptions that we have of him or them, but from some Observations we have made of his Works, and from the Consideration of those Qualifications, that we conceive would enable us to perform the like. Thus, for instance, we observe great Order, Conveniency, and Harmony in all the several Parts of the World, and perceiving that every Thing is adapted, and tends to the Preservation and Advantage of the Whole, we are apt to consider, that we could not contrive and settle Things in so excellent and proper a Manner, without great Wisdom; and thence conclude, that God who hath thus concerted and settled Matters must have Wisdom: And having then ascrib'd to him Wisdom, because we see the Effects and Result of it in his Works, we proceed and conclude, that he hath likewise Foresight and Understanding, because we cannot

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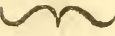
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cannot conceive Wisdom without these, and because if we were to do what we see he hath done, we could not expect to perform it, without the Exercise of these Faculties: And it doth truly follow from hence, that God must either have these, or other Faculties and Powers equivalent to them, and adequate to these mighty Effects which proceed from them. And because we do not know what his Faculties are in themselves, we give them the Names of those Powers, that we find would be necessary to us in order to produce such Effects, and call them Wisdom, Understanding, and Fore-knowledge; but at the same time we cannot but be sensible, that they are of a Nature altogether different from ours, and that we have no direct and proper Notion or Conception of them: Only we are sure that they have Effects like unto those that do proceed from Wisdom, Understanding, and Fore-knowledge in us; and that when our Works fail to resemble them in any Particular, as to Perfection, it is by reason of some Want or Defect in these Qualifications. Thus our Reason teaches us to ascribe these Attributes to God, by way of Resemblance and Analogy to such Qualities or Powers as we find most valuable and perfect in our selves.

3. If we look into the Holy Scriptures, and consider the Representations given us there of God or his Attributes, we shall find them generally of the same Nature, and plainly borrow'd from some Resemblance to Things, with which we are acquainted by our Senses. Thus when the holy Scriptures speak of God, they ascribe to him Hands, and Eyes, and Feet; not that it is design'd we should believe that he hath any of those Members according to the literal Signification; but the Meaning is, that he hath  
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 a Power to execute all those Acts, to the effecting of which these Parts in us are instrumental; that is, he can converse with Men, as well as if he had a Tongue and Mouth; he can discern all that we do or say as perfectly as if he had Eyes and Ears; he can reach us as well as if he had Hands and Feet; he hath as true and substantial a Being, as if he had a Body; and he is as truly present every where, as if that Body were infinitely extended. And, in truth, if all these Things, which are thus ascrib'd to him, did really and literally belong to him, he could not do what he does near so effectually as we conceive, and are sure he doth them by the Faculties and Properties which he really possesses, tho' what they are in themselves be unknown to us. After the same Manner, and for the same Reason, we find him represented as affected with such Passions as we perceive to be in our selves, *viz.* as angry and pleased, as loving and hating, as repenting and changing his Resolutions, as full of Mercy and provoked to Revenge; and yet, on Reflection, we cannot think, that any of those Passions can, literally, affect the divine Nature. But the Meaning confessedly is, that he will as certainly punish the Wicked, as if he were inflamed with the Passion of Anger against them; that he will as infallibly reward the Good, as we will those for whom we have a particular and affectionate Love; that when Men turn from their Wickedness, and do what is agreeable to the divine Commands, he will as surely change his Dispositions towards them, as if he really repented and had changed his Mind. And as the Nature and Passions of Men are thus by Analogy and Comparison ascribed to God, because these would, in us, be the Principles of such out-ward



ward Actions, as we see he hath performed, if we were the Authors of them ; so, in the same Manner, and by the same Condescension to the Weakness of our Capacities, we find the Powers and Operations of our Minds ascribed unto him. As for Example : It is the Part of a wise Man to consider beforehand what is proper for him to do, to prescribe Means and Methods to obtain his Ends, to lay down some Scheme or Plan of his Work before he begins, and to keep resolutely to it in the Execution ; for if he should be conceiv'd to deviate in any Thing from his first Purpose, it would argue some Imperfection in laying the Design, or want of Power to execute it ; and therefore 'tis after this manner the Scripture represents God, as purposing and contriving before-hand all his Works ; and for this Reason, Wisdom, and Understanding, and Counsel, and Fore-knowledge are ascrib'd to him, because both Reason and Scripture assure us, that we ought to conceive of God as having all the Perfection that we perceive to be in these Attributes, and that he hath all the Advantages that these Powers or Faculties could give him. The Advantages that Understanding and Knowledge give a Man in the Use of them, are to enable him to order his Matters with Conveniency to himself, and Consistency in his Works, so that they may not hinder or embarrass one another ; and inasmuch as all the Works of God are so ordered, that they have the greatest Congruity in themselves, and are most excellently adapted to their several Uses and Ends, we are sure there is a Power in God, who orders them, equivalent to Knowledge and Understanding ; and because we know not what it is in it self, we give it these Names. *Lastly*, The Use of Fore-knowledge with

with us, is to prevent any Surprize when Events happen, and that we may not be at a Loss what to do by Things coming upon us unawares. Now inasmuch as we are certain nothing can surprize God, and that he can never be at a Loss what to do in any Event, therefore we conclude, that God hath a Faculty to which our Fore-knowledge bears some Analogy, and therefore we call it by that Name : But it does not follow from hence, that any of these are more properly and literally in God, after the Manner that they are in us, than Hands or Eyes, than Mercy, Love, or Hatred are ; but, on the contrary, we must acknowledge, that those Things which we call by these Names, when attributed to God, are of so very different a Nature from what they are in us, and so superior to all that we can conceive, that in reality there is no more Likeness between them, than between our Hand and God's Power : Nor can we draw Consequences from the real Nature of one to that of the other, with more Justness of Reason than we can conclude, because our Hand consists of Fingers and Joints, that therefore the Power of God is distinguish'd by such Parts. And therefore to argue, because Fore-knowledge, as it is in us, if supposed infallible, cannot consist with the Contingency of Events, that therefore what we call so in God cannot, is as far from Reason, as it would be to conclude, because our Eyes cannot see in the Dark, that therefore, when God is said to see all Things, his Eyes must be enlighten'd with a perpetual Sun-shine ; or, because we cannot Love or Hate without Passion, that therefore, when the Scriptures ascribe these to God, they teach us, that he is liable to these Affections as we are. We ought, therefore, to interpret

interpret all these Things, when attributed to God, as thus expressed only by way of Condescension to our Capacities, in order to help us to conceive what we are to expect from him, and what Duty we are to pay him ; and particularly that the Terms of Fore-knowledge, Predestination, nay of Understanding and Will, when ascrib'd to him, are not to be taken strictly or properly, nor are we to think that they are in him after the same Manner, or in the same Sense that we find them in our selves ; but, on the contrary, we are to interpret them only by way of Analogy and Comparison : That is to say, when we ascribe Fore-knowledge to him, we mean, that he can no more be surpriz'd with any Thing that happens than a wise Man that foresees an Event, can be surpriz'd when it comes to pass ; nor can he any more be at a Loss what he is to do in such a Case, than a wise Man can, who is most perfectly acquainted with all Accidents which may obstruct his Design, and hath provided against them.

So when God is said to Pre-determine and Fore-ordain all Things according to the Counsel of his Will, the Importance of this Expression is, that all Things depend as much on God, as if he had settled them according to a certain Scheme and Design, which he had voluntarily framed in his own Mind, without Regard had to any other Consideration, besides that of his own mere Will and Pleasure. If then we understand Predetermination and Predestination in this analogous Sense, to give us a Notion of the irresistible Power of God, and of that supreme Dominion he may exercise over his Creatures, it will help us to understand what that

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Sovereignty is that God hath over us, the Submission that we ought to pay him, and the Dependance we have upon him.

BUT it no ways follows from hence, That this is inconsistent with the Contingency of Events of Free-Will: And from hence it appears what it is, that makes us apt to think so; which is only this, that we find in our selves, when we determine to do a Thing, and are able to do what we have resolv'd on, that Thing can't be contingent to us: And if God's Fore-knowledge and Predetermination were of the same Nature with ours, the same Inconsistency would be justly inferred. But I have already shew'd that they are not of the same Kind, and that they are only ascrib'd to him by way of Analogy and Comparifon, as Love, and Mercy, and other Passions are; that they are quite of another Nature, and that we have no proper Notion of them, any more than a Man born blind hath of Sight and Colours; and therefore, that we ought no more to pretend to determine what is consistent or not consistent with them, than a blind Man ought to determine from what he hears or feels, to what Objects the Sense of Seeing reaches; for this were to reason from Things that are only comparatively and improperly ascrib'd to God, and, by way of Analogy and Accommodation to our Capacities, as if they were properly and univocally the same in Him and us. If we would speak the Truth, those Powers, Properties, and Operations, the Names of which we transfer to God, are but faint Shadows and Resemblances, or rather indeed Emblems and parabolical Figures of the divine Attributes, which they are design'd to signify; whereas his Attributes are the

the Originals, the true real Things of a Nature so infinitely superior and different from any thing we discern in his Creatures, or that can be conceiv'd by finite Understandings, that we can't, with Reason, pretend to make any other Deductions from the Natures of one to that of the others, than those he hath allow'd us to make, or extend the Parallel any farther than that very Instance, which the Resemblance was design'd to teach us. Thus Fore-knowledge and Predestination, when attributed to God, are design'd to teach us the Obligations which we owe to him for our Salvation, and the Dependance which we have on his Favour, and so far we may use and press them; but to conclude from thence, that these are inconsistent with Free-Will, is to suppose, that they are the same in Him and us; and just as reasonable as to infer, because Wisdom is compar'd in Scripture to a Tree of Life, that therefore it grows in the Earth, hath its Spring and Fall, is warm'd by the Sun, and fed by the Rain.

AND this brings me to the second Thing propos'd, which was to shew you, Why God and Heavenly Things are, after this manner, represented to us in holy Scripture. And the first Reason I shall offer is, That we must either be content to know them this way, or not at all. I have already said, that the Nature and Perfections of God, as he is in himself, are such, that it is impossible we should comprehend them, especially in the present State of Imperfection, Ignorance, and Corruption in which the World lies. He is the Object of none of our Senses, by which we receive all our direct and immediate Perception of Things; and therefore if we know any Thing of him at all, it must be

by Deductions of Reason, by Analogy and Comparison, by resembling him to something that we do know, and are acquainted with. 'Tis by this Way we arrive at the most noble and useful Notions we have, and by this Method we teach and instruct others. Thus, when we would help a Man to some Conception of any Thing that hath not fallen within the Reach of his Senses, we do it by comparing it to something that already hath, by offering him some Similitude, Resemblance, or Analogy to help his Conception. As for Example, To give a Man a Notion of a Country, to which he is a Stranger, and to make him apprehend its Bounds and Situation, we produce a Map to him, and by that he obtains as much Knowledge of it as serves him for his present Purpose. Now a Map is only Paper and Ink, diversified with several Strokes and Lines, which, in themselves have very little Likeness to Earth, Mountains, Valleys, Lakes, and Rivers; yet none can deny, but by Proportion and Analogy they are very instructive: And if any should imagine that those Countries are really Paper, because the Maps that represent them are made of it, and should seriously draw Conclusions from that Supposition, he would expose his Understanding, and make himself ridiculous. And yet, such as argue from the faint Resemblances that either Scripture or Reason give of the Divine Attributes and Operations, and proceed in their Reasonings, as if these must in all respects answer one another, fall into the same Absurdities that those would be guilty of, who should think Countries must be of Paper, because the Maps that represent them are so.

To apply this more particularly to the Case before us, we ascribe Decrees and Predestination to God, because the Things signified by these Words, bear some Resemblance to certain Perfections that we believe to be in him. But if we remember that they are only Similitudes and Representations of them, and that there is as little Likeness between the one and the other, as between the Countries and Maps which represent them; and that the Likeness lies not in the Nature of them, but in some particular Effect or Circumstance, that is in some measure common to both, we must acknowledge it very unreasonable to expect, that they should answer one another in all Things; or, because the different Representations of the same Thing can't be exactly adjusted in every particular, that therefore the Thing represented is inconsistent with itself. Foreknowledge and Decrees are only assigned to God, to give us a Notion of the Steadiness and Certainty of the Divine Actions; and if so, for us to conclude, that what is represented by them is inconsistent with the Contingency of Events or Free-Will, because the Things representing (I mean our Foreknowledge and Decrees) are so, is the same Absurdity, as it is to conclude, that *China* is no bigger than a Sheet of Paper, because the Map that represents it is contained in that Compass. This seems to me a material Point, and therefore, I will endeavour to illustrate it with an Instance or two more. Every Body is satisfied that Time, Motion, and Velocity, are Subjects of very useful Knowledge; and that adjusting and discovering the Proportions that these bear to one another, is, perhaps, all that is profitable in natural Philosophy. How is it then that we



proceed in our Demonstrations concerning these? Is it not by representing Time by a Line, the Degrees of Velocity by another, and the Motion that results from both, by a Superficies or a Solid? And from these we draw Conclusions, which are not only very true, but also of great Moment to Arts and Sciences; and never fail in our Deductions, while we keep justly to the Analogy and Proportion they bear to one another in the Production of natural Effects; neither is it easy, nor, perhaps, possible to come at such Knowledge any other way. Yet in the Nature of the Thing, there is no great Similitude between a Line and Time; and it will not be obvious to a Person who is not acquainted with the Method of the Skilful in such Matters, to conceive how a Solid should answer the compounded Effect of Time and Motion. But if any, instead of endeavouring to understand the Method and Proportions used by the Learned in such Cases, in order to discover to them these useful Truths, should reject the Whole as a Thing impossible, alledging, that we make Time a permanent Thing, and existing altogether, because a Line which represents it in this Scheme is so; we would think that he hardly deserved an Answer to such a foolish Objection: And yet, of this nature are most, if not all the Objections that are commonly made against the Representations that the Scripture gives us of the Divine Nature, and of the Mysteries of our Religion. Thus the Holy Scriptures represent to us that Distinction, which we are obliged to believe to be in the Unity of God, by that of Three Persons, and the Relation they bear to one another, by that of a Father to his Son, and of a Man to his Spirit: And those that object against this, and  
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infer, that these must be three Substances, because Three Persons among Men are so, do plainly forget that these are but Representatives and Resemblances; and fall into the same absurd Way of Reasoning that the former do, who conclude, that we make Time a permanent Thing, because a Line is so, by which we represent it.

AGAIN, if we were to describe to an ignorant *American* what was meant by Writing, and told him, that it is a way of making Words visible and permanent, so that Persons, at any Distance of Time and Place may be able to see and understand them; the Description would seem very strange to him, and he might object, that the Thing must be impossible, for Words are not to be seen but heard; they pass in the Speaking, and it is impossible they should affect the Absent, much less those that live in distant Ages. To which there needed no other Answer, than to inform him, that there are other sort of Words besides those he knows, that are truly called so, because equivalent to such as are spoken; that they have both the same Use, and serve equally to communicate our Thoughts to one another; and that if he will but have Patience, and apply himself to learn, he will soon understand, and be convinced of the Possibility and Usefulness of the Thing: And none can doubt but he were much to blame, and acted an unwise Part, if he refused to believe the Person that offered to instruct him, or neglected to make the Experiment. And, surely, when any one objects against the Possibility of the Three Persons of the Trinity in one God, it is every whit as good an Answer to tell such an Objector, that there are other sort of Per-

sons besides those we see among Men, whose Personality is as truly different from what we call so, as a Word written is different from a Word spoken, and yet equivalent to it : And though Three Persons, such as Men are, can't be in one Human Nature, as a Word spoken can't be visible and permanent ; yet what we call Three Persons by Comparison and Analogy, may consist in the Unity of the Godhead. And after the same manner we ought to answer those who object against the Foreknowledge and Decrees of God, as inconsistent with the Freedom of Choice, by telling them, that though such Foreknowledge and Decrees as are in our Understandings and Wills cannot consist with Contingency, if we suppose them certain ; yet what we call so in God may, being quite of a different Nature, and only called by those Names, by reason of some Analogy and Proportion which is between them. And if Men will but have Patience, and wait the proper Time, when Faith shall be perfected into Vision, and we shall know, even as we are known ; they may then see, and be as well satisfied, that there is no Absurdity in the Trinity of Persons, or Foreknowledge of Contingency, as the *Indian* is, when he hath learned to read and write, that there is no Impossibility in visible and permanent Words. In the last Place, it is observable, That no Care, Industry, or Instruction, can ever give a Person born, and continuing blind, any Notion of Light ; nor can he ever have any Conception, how Men who have Eyes discern the Shape and Figure of a Thing at a Distance, nor imagine what Colours mean ; and yet he would, I believe, readily (on the Account he receives from others of the Advantage of knowing these Things) endure Labour and Pain, and submit to the most difficult and tormenting

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Operations of Physick or Surgery, in order to obtain the Use of his Eyes, if any reasonable Hope could be given him of the Success of such an Undertaking. And why then should we not as willingly submit to those easy Methods which God hath prescribed to us, in order to obtain that Knowledge of his Nature and Attributes, in which our Eternal Satisfaction and Happiness hereafter, is in a very great measure to consist? And, 'tis certain, we now know as much of them, as the Blindman, in the Case supposed, does of Light or Colours; and have better Reason to seek, and more certain Hope of attaining in the next Life, to a fuller and more compleat Knowledge, than such a Man can have with relation to the Use of his Eyes, and the Advantage of seeing. And then will he not rise up in Judgment against us, and condemn us? Since he endures so much to obtain Sight on the imperfect Representations of it made to him by other Men, whilst we will not believe and endure as much for Eternal Happiness on the Testimony of God. If it be asked, Why those Things are not made clearer to us? I answer, For the same Reasons, that Light and Colours are not clear to one that is born blind, even because in this imperfect State we want Faculties to discern them: And we cannot expect to reach the Knowledge of them whilst we are here, for the same Reason that a Child, whilst he is so, cannot speak and discourse as he doth when a grown Man; there is a Time and a Season for every Thing, and we must wait for that Season. There is another State of Life for the clear discerning of these Matters; but in the mean Time, we ought to take the Steps and Methods which are proper for our present Condition: And if we will not do so, we can no more expect

pect to arrive at the Knowledge of these necessary Truths, or that State which will make them plain to us, than a Child can hope he shall ever be able to read and write, who will not be persuaded to go to School, or obey his Master.

THIS Analogical Knowledge of God's Nature and Attributes, is all that we are capable of at present; and we must either be contented to know him thus, or sit down with an intire Ignorance and Neglect of God, and finally despair of future Happiness. But it concerns us frequently to call to mind the Apostle's Observation, *1 Cor. xiii. 12. For now we see through a Glass darkly, but then Face to Face; now I know in part, but then I shall know even as I am known.* Though our present Knowledge of Divine Things be very imperfect, yet it is enough to awaken our Desire of more; and though we do not understand the Employments of the Blessed, yet the Description we have of them is sufficient to engage us to seek after them, and to prosecute the Methods prescribed in Scripture for attaining them. And, therefore, let me offer it as a second Reason, why God and Divine Things are thus represented to us in Scripture, *viz.* That such Knowledge is sufficient to all the Intents and Purposes of Religion, the Design whereof is to lead us in the Way to Eternal Happiness, and in order thereunto, to teach and oblige us to live reasonably; to perform our Duty to God, our Neighbours, and Ourselves; to conquer and mortify our Passions and Lusts, to make us beneficent and charitable to Men; and to oblige us to love, to obey, and to depend upon God. Now it is easy to shew, that such a Knowledge as I have described, is sufficient to obtain all these Ends; for though I know not what

what God is in himself, yet if I believe that he is able to hurt or help me, to make me happy or miserable, this Belief is sufficient to convince me, that it is my Duty to fear him. If I be assured that all his Works are done with Regularity, Order, and Fitness; that nothing can surprize or disappoint him, that he can never be in any Doubt, or at a Loss what is proper for him to do; though I do not comprehend the Faculties by which he performs so many admirable and amazing Things, yet I know enough to make me adore and admire his Conduct. If I be satisfied that I can no more expect to escape free, when I break the Laws and Rules he hath prescribed me, than a Subject can, who assaults his Prince in the Midst of all his Guards; this is enough to make me cautious about every Word I speak, and every Action I perform, and to put me out of all hope of escaping when I offend him. If I am convinced that God will be as steady to the Rules he hath prescribed for my Department, as a wise and just Prince will be to his Laws; this alone will oblige me to a strict Observation of the Divine Commands, and assure me that I must be judged according as I have kept or transgressed them. If a Man be convinced, that by his Sins he hath forfeited all Right and Title to Happiness, and that God is under no Obligation to grant him Pardon for them; that only the free Mercy of God can put him into the Way of Salvation; and that he may as well, without Imputation of Injustice, pardon one, and pass by another, as a Prince may, of many equal Malefactors, reprieve one for an Instance of his Mercy and Power, and suffer the rest to be carried to Execution: If a Man, I say, finds himself under these Circumstances, he will have



have the same Obligations of Gratitude to his God, that the pardoned Offender owes to his Prince, and impute his Escape intirely to the peculiar Favour of God, that made the Distinction between him and others, without any Regard to their Merits.

IF we believe that there is a Distinction in the Manner of the Subsisting of the Divine Nature, that requires such particular Applications from us to God, as we pay to three distinct Persons here; and that he hath such distinct, and really different Relations to himself, and to us on this Account, as three Men have to one another; this is enough to oblige us to pay our Addresses to him as thus distinguished, and to expect as different Benefits and Blessings from him under this Distinction, as we expect from different Persons here: And it can be no Hindrance to our Duty, that we are ignorant of the Nature and Manner of that Distinction. Let us consider how many honour and obey their Prince, who never saw him, who never had any Opportunity of knowing him personally, and could not, if they should chance to meet him, distinguish him from another Man. From hence we may learn, that in order to oblige us to perform our Duty to our Governor, it is not necessary that we should have a Personal Knowledge of him; and why should it seem strange that we are obliged to do our Duty to God, though we are no further acquainted with his Essence or Nature, than that he is our Creator and Governor, since many perform their Duty to their Prince, without knowing any thing more of him, than that he is so? In the last Place, To shew that this kind of Knowledge is sufficient to save us, let us suppose

Suppose a Man that understands all the Descriptions that we have of God in a literal Sense, who takes him for a mighty King, that hath the Heavens for his Throne, and the Earth for his Footstool ; that foresees at once all Things that can happen ; that hath Thousands and Thousands of Servants and Attendants about him, all ready to obey his Orders, and to put his Commands in Execution ; that loves such as obey him, and hates those that do otherwise, there is no doubt to be made, but that such a Belief would furnish out Motives strong enough to oblige him to love, honour and obey God ; and he that believes these Things in the Simplicity of his Heart, as thus literally represented, would be saved by Virtue of that Belief. 'Tis true, that such Representations as these are not exactly agreeable to the Nature of Things ; but as the best and most perfect Notions that we can frame of God, fall infinitely short of the Truth, such Representations will never be imputed to us as a Fault ; as long as we do not wilfully form any unworthy Ideas or Conceptions of him, and as long as those which we do form, are sufficient to prevail upon us to perform our Duty. If it be alledged, that the understanding these Representations in a literal Sense, will necessarily involve us in a great many Difficulties and Inconsistencies ; it may be answered, 'That such a Person is very busy and impertinent, who makes it his Business to trouble and perplex the Minds of honest and well-meaning, though, perhaps, ignorant People, who, by the Force of such common and figurative Knowledge, are prevailed upon to practise the great and substantial Duties of Religion, which will not fail to conduct them to Eternal Life and Happiness in the World to come, *where we shall know, even as*

*we are known.* 'Tis certain, that when such Persons as are of a busy and curious Temper, do so abuse their Knowledge, as to raise Objections of this kind, they thereby put us under a Sort of Necessity to answer them, and to shew in what Sense these Representations are to be understood, that is, by way of Comparison, and in Condescension to the Weakness of our Capacities.

BUT how easy soever it may be to answer these Objections, yet such as raise them are by no means to be excused, because they occasion Disturbances, Scruples, and Uneasinesses to weak People, and lay Stumbling-Blocks in their Way, by filling their Minds with a restless Desire after such curious Notions as are no way necessary to Salvation, and in reality take them off from following and improving such as are so. 'Tis our Duty therefore, to consider, that the Holy Spirit's giving us such Representations of God's Nature and Attributes, was the Effect of his great Mercy and Compassion to the Ignorance and Infirmary of Men; he could not but know what sort of Knowledge was most proper for us, and most likely to stir us up to the Practice of our Duty: And if we take Things as they are represented in the Scriptures, it cannot be denied but that they are very well suited to our Capacities, and must, in all probability, as they are given us by God himself, be of much greater Use in promoting the Practice of Virtue and Holiness, than all those nice Speculations, which the Vanity and Fancies of conceited Men have substituted in their Place and Stead.



BUT thirdly, If we descend from the Creator to the Creature, and bestow a few serious Thoughts on the Knowledge which we have of those Things, which we are constantly and most familiarly conversant with, it will be very plain, that the Notions which we have conceived of them are far from being unlike those which Religion gives us of God, and that the Effects only which they have in relation to us, not the Nature and Essential Properties of them as they are in themselves, are represented by these Notions and Conceptions; how they affect us, and what Sensations they cause or produce in us, being, generally speaking, the Whole of what we know concerning them. The Light and the Sun, for Instance, are the most familiar and most useful Things in Nature; we see, we feel, and enjoy the Benefit of them, and yet we are as ignorant of their Nature as we are acquainted with their Effects, and the Advantages which attend them. It is, I believe, generally agreed among Natural Philosophers, that there are really and truly no such Things in Nature as Light and Colours, and that they have no Existence any where but in our own Minds, being nothing but the Effects and Motions of certain Bodies on our Sense of Seeing. We may, however, be assured, that Light in the Sun or Air are very different Things from what our Sensations represent them, yet we apply the same Name to both of them, and call that Light, which perhaps, is only a Motion in the Air, because it produces in us that Conception which is really Light. But the Generality of the World would be exceedingly surprized, if we should tell them, that there is no such thing as Light in the Sun, or no Colours in the Rainbow;

bow; and yet, 'tis certain, strictly speaking, that that which causes the Light in the Sun, is as different from our Representation or Conception of it, as our Foreknowledge is from that which answers to it in God. In like manner we may observe with Regard to our other Senses, that when we are affected with Pleasure or Pain, we only feel the Sensations which the Actions of outward Things produce in us: That Fire and Water, for Instance, have no such Pain in them as we complain of, when we are too much affected with the Heat of the one or the Cold of the other. Nevertheless, we say the Fire is hot, because we are heated by it, and the Sun is light, because it affords Light to us; but in the mean time we cannot determine what it is in the Fire and Sun that affects us in this manner, and how it comes to do so, but call the Things whose Actions on our Senses cause these Sensations in us, by the same Name that we give to our Conceptions of them, and treat and speak of them as if they were the same. And yet we are not depriv'd, by this Ignorance of ours, of the several Uses and Advantages which these Sensations were designed by Nature to procure us, neither does any ill Consequence ensue from our applying those Names to the Objects themselves, which we give to our own Perceptions of them; but, on the contrary, the Uses of Life are altogether as well served, as they would be if we were acquainted with the Nature of the Things themselves. We are as much refreshed and directed by the Sun, when it imparts to us its Light and Heat, as we should be if we were ever so well acquainted with its Nature and Substance. For the Truth is, we are no further concerned to know the Nature of Things than as it relates

to us, and hath some Effect or other upon us. And if we are acquainted with the Effects of outward Things, and in what Cases they are useful, and in what Cases they are useles or hurtful, we know as much as we have Occasion for. If, therefore, the Ends and Uses of Life be very well served by such a Knowledge of natural Things, as only shews the Effects which they have upon us, though we continue ignorant of what they are in themselves; why should not the same Representations of God and his Attributes be sufficient for the Ends and Purposes of Religion, though both his and their Nature be infinitely above our Reach and Comprehension? Regularity, Order, and Steadiness, as every body knows, do always proceed from Wisdom. And therefore when we observe all these in the highest Degree in the Works of God, we very justly and reasonably declare him to be infinitely wise, though we are really ignorant what that is in itself which produceth such wonderful Effects; though at the same time, Wisdom, as it is in God, is as different from Wisdom in us, as the Motion in the Air is from the Light that is caused by it.

WE frequently talk of Gravity in our Discourses of Natural Philosophy, by which we mean the Tendency of Things towards the Earth, as their Centre; but no-body could ever yet give a satisfactory Account of its Nature or Cause: But since no Man is ignorant that his falling from an high Hill or Precipice will kill him, or very much endanger his Life, it is sufficient to prevail upon him to avoid the Danger. And in like manner, though we are ignorant of what we call *Anger* in God, yet as long as we know that the Disobeying his Commands

is sufficient to provoke him to destroy us, this will be sufficient to oblige us to Obedience. I might go through all the Knowledge that we have of Natural Things, and shew, that we only know and distinguish them by such Effects as they produce on our Senses, and make it appear, that such Knowledge is sufficient for the Purposes of Life. And no Reason can be assigned, why the Representations which the Scripture gives us concerning God and Divine Things, should not be sufficient to answer the Purposes of Religion, though they only shew us the Effects which proceed from them. Particularly, since we know, that God cannot possibly be surprized by any thing that happens, nor be at a Loss what to do upon any Emergency or Event whatsoever; we ascribe Foreknowledge to him, and by so doing we give him all the Perfection that we can, and assure ourselves, that it is not possible for us to deceive him. In like manner, Predestination is ascrib'd to him, and every thing that comes to pass is supposed to be pre-determined by him, because all his Works are as certain, steady, and regular, as if he had pre-determin'd them, in the same manner as the wiser sort of Men do theirs. And further, we represent him as a Being absolutely free, and all his Actions as proceeding or arising from nothing but his own Will; because we are certain, that our Obligations to him are as great as if he acted in this manner. We are as much obliged to magnify his free Mercy and Favour towards us, to humble ourselves before him, and to be grateful and thankful to him, as if our Salvation proceeded entirely from his mere Good-will and Pleasure, without any thing being required on our Part, in order thereunto. Let it be observed,

ferred, Fourthly, That as we transfer the Actions, Powers, and Faculties of our Minds by Analogy to God, and speak of him as if the same were in him that are in us; so we proceed the same Way in the Representations which we make to one another, of the Actions of our own Minds, and express them by such as are strictly and properly speaking, only applicable to Bodies, and can be ascribed to the Mind in no other than a borrowed Way of Speaking. Thus to reflect upon, to weigh Things, to penetrate, and the like, are Actions proper to Bodies, which we transfer to our Minds and Understandings; and likewise to retain or to let slip, to embrace or to reject, are bodily Actions, and yet we ascribe the former of these to the Memory, and the latter to the Will. There's no doubt to be made but that there's a vast Difference betwixt considering a Thing in our Minds, and weighing this or that material Substance in a Scale, between the passing of one Body through another, and the Understanding's obtaining a clear Notion of any-thing which we are desirous to comprehend; and yet this doth not occasion any Confusion either in our Notions or Discourse. And so in all the rest, there is indeed a Resemblance of Analogy between them, which makes us give the same Names to each; but it would run us into great Absurdities, to compare them in all Particulars, and expect they should exactly answer. It would be ridiculous, for Instance, to imagine that weighing a Thing in our Minds could have all the Effects, and be attended with all the Circumstances that accompany the Weighing of a Bodily Substance. Now for the Application of this, let us consider, that Love, Hatred, Wisdom, Knowledge, and Fore-

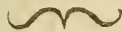
knowledge, are properly Faculties or Actions of our Minds; and we ascribe them to God after the same manner that we do Reflection, Penetrating, Discovering, Embracing, or Rejecting, to our intellectual Actions and Faculties, because there is some Analogy and Proportion betwixt them. But then we must remember, that there is as great a Difference between these when they are ascribed to God, and as they are in us, as there is between Thinking, and weighing of material or bodily Things in a Balance, and in Truth, infinitely greater; and we may as well expect, that Thinking should in all Things correspond with Weighing, as that the one should be exactly answerable to the other. 'Tis impossible there should be Motion in material or bodily Substances, except they are moved by some other external Agent; and it requires a Space to be moved in which is capable of being measured; but we should be amazed to hear a Man assert, that the Mind is incapable of Motion for want of these. And we should think it a sufficient Answer to tell him, that these two Motions are of a very different Nature, though there may be some Analogy and Resemblance betwixt them. And the same Answer is sufficient to satisfy those that argue against the Divine Pre-science and Predestination, and other Actions ascribed to God, because many Things which are impossible to us, are, notwithstanding, possible to him. If it be objected against this Doctrine, that if it be true, all our Descriptions of God, and Discourses concerning him, will be only Figures and Metaphors; that he will be Intelligent, Fore-knowing, Just, and Merciful in a Figurative Sense only, and so, perhaps, Religion and all its Mysteries, will, in  
Time,

Time, vanish into mere Figures: I answer, That there is a great Difference betwixt the Analogical Representation of God, and that which we commonly call Figurative. The common Use of Figures is to represent Things, that are otherwise very well known, in such a manner as may magnify or lessen, heighten or adorn the Ideas we have of them. And the Design of putting them in this foreign Dress, is to move our Passions and engage our Fancies more effectually, than the true and naked View of them is apt, or perhaps, ought to do. And from hence it very frequently comes to pass, that these Figures are made Use of to deceive us, and to make us think better or worse of Things than they really deserve. But the Analogies or Similitudes of Divine Things, which either Scripture or Reason affords us, are of a different Nature; the Use and Design of them is to give us some Notion of Things which we have no direct Knowledge of, and by that Means lead us to the Perception of the Nature, or at least, of some of the Properties and Effects of what our Understandings cannot directly reach; and in this Case to teach us what Behaviour we are to make use of towards God, and what we are to do if we are desirous to obtain a more perfect Knowledge of his Attributes. And it is observable, that in ordinary Figurative Representations, the Thing represented is of much less Consequence than that which it is compared to, but that 'tis far otherwise in these Analogies, and the Things which are represented have a great deal more Excellency and Perfection in them, than those by which we represent them. Thus the Weighing a Thing in our Minds is a more noble Action than trying the Weight of a material Substance

in Scales, which is the Action this manner of Expression is borrowed from, and the Reflection of the Mind is certainly more excellent than the Rebouncing of one Body from another, which is the literal Signification of the Word *Reflection*. And after the same manner, what we call Knowledge and Fore-knowledge in God, have infinitely more Reality in them, and are of greater Moment than any-thing of the same kind in us, from whence they are transferred to him; and, in Truth, as these Things are in Man, they are but faint Communications of God's Perfections, which are the true Originals, and to which our Powers and Faculties, be they never so perfect, bear no nearer a Resemblance, than a Shadow or Picture does to the real Substance or Countenance of a Man. And yet, if we reason from them by Analogy and Proportion, they are sufficient to give us such a Notion of God's Attributes, as will oblige us to fear, and to love, to obey and adore him. All these Things being put together, and duly considered, I hope we shall be sufficiently satisfied, why Divine Things are represented to us in Holy Scripture by Types and Similitudes, by Comparisons and Analogies, and by transferring to God the Notions of such Perfections as we perceive to be in ourselves and other Creatures; since 'tis manifest, that when the Matter is duly examined, we hardly know any-thing without ourselves in a more perfect Manner; that such Knowledge effectually answers all the Ends and Designs of Religion, and that we are not capable of better.

LET us proceed, therefore, to shew, in the third and last Place, what Use or Application we ought to make of God's fore-seeing, freely electing





electing and predestinating Men to Holiness and Salvation. And first, from the whole of what hath been said, it appears, that we ought not to be under any Surprise, when we find the Scriptures giving different, and seemingly contradictory Schemes of Divine Things. 'Tis manifest, that several such are to be found in Holy Writ. Thus God is frequently said in Scripture, to *Repent* and *Turn* from the Evil which he purposed to execute upon Sinners; and yet in other Places we are told, that *God is not a Man that he should lye, neither the Son of Man that he should repent*; so *Numb. xxiii. 19.* Thus *Psal. xviii. 11.* God is represented as dwelling in *thick Darknes*: *He made Darknes his secret Place; his Pavilion round about him, were dark Waters and thick Clouds of the Sky.* And yet, *1 Tim. vi. 16.* He is described as dwelling in *the Light which no Man hath seen, nor can see*: And, *1 John i. 5.* *God is Light, and in him is no Darknes at all.* Thus in the Second Commandment God is represented as *visiting the Iniquity of the Fathers upon the Children, unto the third and fourth Generation of them that hate him*; and yet, *Ezek. xviii. 20.* *The Son shall not bear the Iniquity of the Father, neither shall the Father bear the Iniquity of the Son*; and *ver. iv.* *The Soul that sinneth it shall die.* After the same manner we are forbid by our Saviour, *Matth. vi. 7.* to use *vain Repetitions as the Heathen do*; or to think that we shall be heard for our *much speaking*; because, *ver. 8.* *Your Father knows what Things ye have need of, before ye ask him.* And *Luke xviii. 1.* we are encouraged always to *pray, and not to faint.* And this is recommended to us by the Parable of an importunate Widow, whose incessant Applications, Cries, and Petitions so

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troubled the Judge, that, to procure his own Ease, he did her Justice; *ver. 5. Because this Widow troubleth me, I will avenge her, lest by her continual coming she weary me.* Thus it is said, *Exod. xxxiii. 11. The Lord spake unto Moses Face to Face, as a Man speaketh to his Friend;* and yet in *ver. 20.* he declares to the same *Moses, Thou canst not see my Face; for there shall no Man see me, and live.* There are Multitudes of other Instances of the like Nature, that seem to carry some Appearance of a Contradiction in them, but are purposely designed to make us understand, that these are only ascribed to God by way of Resemblance and Analogy, and to correct our Imaginations, that we may not mistake them for perfect Representations, or think that they are in God in the same manner that the Similitudes represent them; and to teach us not to stretch those to all Cases, or further than they are intended. We ought to remember, that two things may be very like one another in some respects, and quite contrary in others: And yet to argue against the Likeness in one respect, from the Contrariety in the other, is as if one should dispute against the Likeness of a Picture, because that is made of Canvas, Oil, and Colours, whereas the Original is Flesh and Blood. Thus in the Case before us, God is represented as an absolute Lord over his Creatures, of infinite Knowledge and Power, that doth all Things for his mere Pleasure, and is accountable to none; as one that *will have Mercy on whom he will have Mercy, and whom he will he hardens;* that *foresees, predestinates, calls, justifies, and glorifies* whom he will, without any Regard to the Creatures whom he thus deals with, This gives us a mighty Notion of his Sovereignty,

reignty, at once stops our Mouths, and silences our Objections, obliges us to absolute Submission and Dependance on him, and withal, to acknowledge the good Things we enjoy to be entirely due to his Pleasure. This is plainly the Design and Effect of this terrible Representation; and the Meaning is, that we should understand, that God is no way obliged to give us an Account of his Actions; that we are no more to enquire into the Reasons of his dealing with his Creatures, than if he really treated them in this arbitrary Method. By the same we are taught to acknowledge, that our Salvation as entirely depends on him, and that we owe it as much to his Pleasure, as if he had bestowed it on us without any other Consideration but his own Will to do so. Thus, *James i. 18. Of his own Will begat he us with the Word of Truth, that we should be a kind of First-fruits of his Creatures.* And that we might not think that there could be any-thing in our best Works, the Prospect whereof could move God to shew Kindness to us, the Scriptures give us to understand, that those good Works are due to his Grace and Favour, and the Effects, not Causes of them. So *Eph. ii. 10. For we are his Workmanship created in Christ Jesus unto good Works, which God hath before ordained, that we should walk in them.* All which Representations are designed as a Scheme, to make us conceive the Obligations we owe to God, and how little we can contribute to our own Happiness. And to make us apprehend this to be his Meaning, he hath, on other Occasions, given us an Account of his dealing with Men, not only different, but seemingly contradictory to this. Thus he frequently represents himself, as proposing nothing for his own Pleasure or Advantage in his

Transactions with his Creatures, as having no other Design in them, but to do those Creatures good, as earnestly desiring and prosecuting that End only. Nay, it is not possible to conceive a good, merciful, and beneficent Prince, that hath nothing else in View but the Good of his Subjects, more desirous to have his Subjects join with him in promoting their own Interest, than he is pleased to represent himself uneasy and troubled when we fail to answer his Expectations. And to make us duly sensible of his Goodness and Tenderness towards us, and to let us know that he is very far from imposing any-thing in an arbitrary manner upon us, he lets us know, that he hath left us to our own Freedom and Choice ; and to convince us of his Impartiality, declares, that he acts as a just and equal Judge ; that he hath no Respect of Persons, and favours none ; but rewards and punishes all Men, not according to his own Pleasure, but according to their Deserts ; and in every Nation he that fears him, and works Righteousness is accepted with him, *Acts* x. 25. To shew us that he proposes no Advantage to himself in his Dealings with us, he describes himself as a Person wholly disinterested ; *Job* xxii. 2, 3. *Can a Man be profitable unto God, as he that is wise may be profitable unto himself ? Is it any Pleasure to the Almighty that thou art righteous ? Or is it Gain to him that thou makest thy Ways perfect ?* And, *Ch.* xxxv. 6, 7. *If thou sinnest, what dost thou against him ? Or if thy Transgressions be multiplied, what dost thou unto him ? If thou be righteous, what givest thou him, or what receiveth he of thine Hand ?* And as to his leaving us to the Liberty of our own Choice, observe how he is represented, *Deut.* xxx. 19. *I call Heaven and Earth this Day to record*

record against you, that I have set before you Life and Death, Blessing and Cursing; therefore chuse Life. And as to his earnest Concern for our Salvation, he orders the Prophet *Ezekiel* to deliver this Message from him: *Chap. xxxiii. 11. Say unto them, As I live, saith the Lord God, I have no Pleasure in the Death of the Wicked, but that the Wicked turn from his Way and live. Turn ye, turn ye from your evil Ways; for why will ye die, O House of Israel? And Hof. xi. 8. How shall I give thee up, Ephraim? How shall I deliver thee, Israel? How shall I make thee as Admah? How shall I set thee as Zeboim? mine Heart is turned within me, my Repentings are kindled together.* Every one may see, how distant this View of God, and of his Dealings with his Creatures, is from the former; and yet if we consider it as a Scheme framed to make us conceive how graciously, mercifully, and justly God treats us, notwithstanding the supreme and absolute Dominion he hath over us, there will be no Inconsistency between the two. We see here, that though the Creatures be in his Hand, as Clay in the *Potter's*, of which he may make Vessels of *Honour* or *Disbonour*, without any Injury, or being accountable; yet he uses that Power with all the passionate Love and Concern that Parents shew toward their Children: And therefore we are to conceive of him, as having all the Tenderneſs of Affection, that Parents feel in their Hearts towards their young ones; and that if he had been so affected, he could not (considering our Circumstances) have gone further than he hath done to save us; that our Destruction is as entirely due to ourselves, as if we were out of God's Power, and absolutely in the Hand of our own Counsel. If we take these as Schemes designed

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to give us different Views of God, and his Transactions with Men, in order to oblige us to distinct Duties which we owe him, and stretch them no further, they are very reconcilable: And to go about to clash the one against the other, and argue, as many do, that if the one be true, the other cannot, is full as absurd as to object against that Article of our Belief, that Christ sits on the Right Hand of God, because Scripture in other Places, and plain Reason assures us, that God hath neither Hand nor Parts. And whilst a Thing may in one respect be like another, and in other respects be like the contrary; and whilst we know that Thing only by Resemblance, Similitude, or Proportion; we ought not to be surprized, that the Representations are contrary, and taken from Things that seem irreconcilable, or that the different Views of the same Thing should give Occasion to different, nay, contrary Schemes. We ought further to consider, that these are not so much designed to give us Notions of God as he is in himself, as to make us sensible of our Duty to him, and to oblige us to perform it. As for Example; When the Scriptures represent God as an absolute Lord, that hath his Creatures entirely in his Power, and treats them according to his Pleasure, as one that is not obliged to consider their Advantage at all, or any-thing but his own Will; that may elect one to eternal Salvation, and pass over another, or condemn him to eternal Misery, without any other Reason but because he will do so: When we read this, I say, in the Holy Scriptures, we ought not to dispute whether God really acts thus or no, or how it would agree with his other Attributes of *Wisdom* and *Justice* to do so; but the Use we ought to make of it is, to call

call to Mind what Duty and Submission we ought to pay to one that may thus deal with us, if he pleases, and what Gratitude we ought to return him, for electing and decreeing us to Salvation, when he lay under no Obligation to vouchsafe us that Favour. Again, when we find him represented as a gracious and merciful Father, that treats us as his Children, that is solicitous for our Welfare, that would not our Death or Destruction ; that hath done all Things for our eternal Happiness, which could be done without violating the Laws of our Creation, and putting a Force upon our Natures ; that hath given us *Free-Will*, that we might be capable of Rewards at his Hands, and have the Pleasure of chusing for ourselves, which only can make us happy, and like unto himself in the most noble Operations of which a Being is capable ; that hath given us all the Invitations and Encouragements to chuse well, that Mercy could prompt him to, or that the Justice which is due to himself and Creatures would allow ; and that never punishes us, but when the Necessity and Support of his Government requires he should : When we hear these Things, we are not so much to enquire whether this Representation exactly suits with what really passes in his Mind, as how we ought to behave ourselves, in such a Case, towards him that hath dealt so graciously with us. And though these Representations be but Descriptions fitted to our Capacities, through God's great Condescension towards us ; yet it is certain, that there is as much Mercy, Tenderneis, and Justice in the Conduct of God, as this Scheme represents: And on the other Hand, that we owe as much Fear, Submission, and Gratitude to him, as if the first were the Method

thod he took with us. We make no Scruple to acknowledge, that Love and Hatred, Mercy and Anger, with other Passions, are ascribed to God; not that they are in him, as we conceive them, but to teach us how we are to behave ourselves toward him, and what Treatment we may expect at his Hands. And if so, why should we make any Difficulty to think, that *Fore-knowledge, Purposes, Elections, and Decrees* are attributed to him after the same Way, and to the same Intent?

THE second Use that I shall make of this Doctrine is, to put you in Mind, how cautious we ought to be in our Reasonings and Deductions concerning Things of whose Nature we are not fully apprized. 'Tis true, that in Matters which we fully comprehend, all is clear and easy to us, and we readily perceive the Connexion and Consistency of all the Parts: But it is not so in Things to which we are, in a great measure, Strangers, and of which we have only an imperfect and partial View; for in these we are very apt to fancy Contradictions, and to think the Accounts we receive of them absurd. The Truth of this is manifest from innumerable Instances; as for Example, from the Opinion of the *Antipodes*, whilst the Matter was imperfectly known: How many Objections were made against it? How many thought they had proved to a Demonstration the Impossibility and Contradiction of the Thing? And how far did they prevail with the Generality of the World to believe them? And yet how weak, and, in Truth, foolish do all their Arguments appear to Men that know, and, by Experience, understand the Matter?



OTHERS will say the same concerning the Motion of the Earth, notwithstanding the great Confidence with which many have undertaken to demonstrate it to be impossible; the Reason of which is only the imperfect Knowledge we have of the Thing: And as our Understanding of it is more and more enlarged and cleared, the Contradictions vanish. Ought we not then to think, all the Contradictions we fancy between the Fore-knowledge of God and Contingency of Events, between Predestination and Free-Will, to be the Effects of our Ignorance and partial Knowledge? May it not be in this, as in the Matter of the *Antipodes*, and Motion of the Earth? May not the Inconsistencies that we find in the one be as ill-grounded as those that have been urged against the others? And have we not Reason to suspect, nay, believe this to be the Case; since we are sure, that we know much less of God and his Attributes, than of the Earth and Heavenly Motions?

THE third Use I shall make of this Doctrine is, to teach us what Answer we are to give to that Argument, that hath so puzzled Mankind, and done so much Mischief in the World. It runs thus: "If God foresee  
 " or predestinate that I shall be saved, I shall  
 " infallibly be so; and if he foresee or have  
 " predestinated that I shall be damned, it is  
 " unavoidable. And therefore it is no matter  
 " what I do, or how I behave myself in this  
 " Life." Many Answers have been given to this, which I shall not at present examine: I shall only add, that if God's Fore-knowledge were exactly conformable to ours, the Consequence would seem just; but inasmuch as they are of as different a Nature as any two Faculties

ties of our Souls, it doth not follow (because our Foresight of Events, if we suppose it infallible, must pre-suppose a Necessity in them) that therefore the Divine Prescience must require the same Necessity, in order to its being certain. It is true, we call God's *Fore-knowledge* and our own by the same Name; but this is not from any real Likeness in the Nature of the Faculties, but from some Proportion observable in the Effects of them; both having this Advantage, that they prevent any Surprise on the Person endowed with them. Now, as it is true, that no Contingency or Freedom in the Creatures, can any way deceive or surprise God, put him to a Loss, or oblige him to alter his Measures; so on the other Hand, it is likewise true, that the Divine Prescience doth not hinder Freedom; and a Thing may either be or not be, notwithstanding that Foresight of it which we ascribe to God. When, therefore, it is alledged, that if God foresees I shall be saved, my Salvation is infallible; this doth not follow; because the Fore-knowledge of God is not like Man's, which requires Necessity in the Event, in order to its being certain, but of another Nature consistent with Contingency; and our Inability to comprehend this, arises from our Ignorance of the true Nature of what we call Fore-knowledge in God. And it is as impossible we should comprehend the Power thereof, or the Manner of its Operation, as that the Eye should see a Sound, or the Ear hear Light and Colours. Only of this we are sure, that in this it differs from ours, that it may consist either with the Being, or not Being of what is said to be foreseen or predestinated. Thus St. *Paul* was a chosen Vessel, and he reckons himself in the Number of the Predestinated,

destinated, *Eph. i. 5. Having predestinated us to the Adoption of Children by Jesus Christ to himself.* And yet he supposes it possible for him to miss of Salvation; and therefore he looked on himself as obliged to use Mortification, and exercise all other Graces, in order to make his Calling and Election sure; lest, as he tells us, *1 Cor. ix. 27. That by any Means when I have preached to others, I myself should be a Cast-away, or a Reprobate,* as the Word is translated in other Places.

THE fourth Use I shall make of this Doctrine, is to enable us to discover what Judgment we are to pass on those that have managed this Controversy; and for my own Part I must profess, that they seem to me to have taken Shadows for Substances, Resemblances for the Things they represent; and by confounding these, have embroiled themselves and their Readers in inextricable Difficulties. Whoever will look into the Books writ on either Side, will find this to be true: But because that is a Task too difficult for the Generality of Men, I shall represent the Opinions of both Parties, as briefly, and as fully as I can, and I am certain it will easily be perceived, that this Error runs thro' both.

THE Predestinarians begin with asserting, That God is essentially Perfect, and in all that he doth, hath no Dependance upon any other Being whatsoever; that therefore it cannot be that he should have any Regard to any thing but his own Glory; and consequently, that he designed nothing but in and for himself: That to delay his Decrees 'till 'tis seen in what manner his Creatures will act, is to make him depend on them, and to deprive him of Infinite Perfection; that there can be no other End of his

his Counsels but himself, and, that therefore the Manifestations of his own Attributes and Perfection was all that he could possibly consider or propose: That the Part which is to be acted last, must be the first that Infinite Wisdom must begin its Designs at; and inasmuch as the Conclusion of all Things at the Last Day, will be the Manifestation of God's Justice, Goodness, and Wisdom, we ought to suppose that God designed this first in the Order of Things, though in the Order of Time there is no *First* or *Second* in God, this being supposed to be done from all Eternity. This great Design being laid, the Means which were necessary for the Accomplishing of it were to be designed next. All created Beings, are by a strong Figure said to be Vanity, and less than Nothing, and in the Sight of God are as Nothing. We make little or no account of Ants, Insects, and the like, and yet, 'tis certain, that we are infinitely more contemptible, when compared to God, than these seemingly insignificant Beings are, when they are compared with us: So that God can have no other End in any thing that he designs or does besides himself and his own Glory. This is the chief Foundation of their Doctrine or Opinion. To which they add, that 'tis a Contradiction to assert, That there can be any certain Foreknowledge of Contingents, or that Things should be certainly foreseen, which will not certainly be: That they certainly must be if they are certainly foreseen; and, that to affirm them certainly foreseen, is to acknowledge them certainly and unavoidably decreed, though at the same Time we reckon them among the Number of Contingents: That an uncertain Foresight is inconsistent with the Divine Perfection, as being an Act that is imperfect

imperfect in its Nature; and that Foreknowledge in God, antecedent to his Decree, is impossible, and therefore to be rejected. They say further, That a general Will, or rather a Willing, that all Men should be saved, hath also plain Characters of Imperfection in it: As if the Goodness of God extended further than his Power, and as if God wished any Thing which he could not accomplish; whereas, 'tis impossible that Infinite Perfection can wish any Thing which it cannot put in Execution, and that any Thing can be fit for God to wish for, which is not fit for him to accomplish. Therefore the Scripture, when it ascribes Passions and Affections to God, and what is in Men, the Effect of those Passions is to be understood in a Figurative Sense. They observe, that God very often afflicts Good Men in this Life for many Years, and with great Severity, and for no other Reason than for the Manifestation of his own Glory, by making them Examples of true Patience, and a firm and steady Faith or Belief in his Promises, and yet nobody looks upon this as unjust; so that we ought not to make our Notions of Justice the Standard or Measure by which the Punishment of Sin is to be tried; and that if God may do such Things as are inconsistent with our Notions of Justice for a little Time, he may do it for a greater, since 'tis as impossible that he should be unjust for a Minute, as that he should be so to all Eternity. As God does all for his own Glory, so the Scriptures direct us to ascribe Every-thing to him, and Nothing to ourselves; so that if his electing us were not an Act of Free Grace, without any Regard to what he foresaw we should be; and if his Grace be not effectual by its own Force, but by the good Use which we make of it, it will

follow, that the Glory and Praise of our Obedience, and of God's electing us, is due to ourselves, and that Man himself hath made himself to differ from others. The Stile of all the Prayers, they say, that are used, or directed to be used in Scripture, is for a Grace that opens our Eyes, and turns our Hearts, that makes us to go in the Way which God hath marked out for us, that leads us not into Temptation, but delivers us from Evil. By these Expressions a great deal more is meant than a Power and Capacity to act, such as is given to all Men, and such as may prove ineffectual when we have received it; for to pray for such Assistances as are always given to all Men, and are such, that the whole Good of them shall intirely depend upon ourselves, would sound very oddly; whereas we pray, when we use these Prayers for somewhat that is Special, and that we hope will be Effectual: We do not, and cannot pray earnestly for that which we know all Men as well as ourselves are at all times in Possession of. Humility and Earnestness in Prayer, seem to be among the chief Means of working in us the Image of Christ, and of deriving to us all the Blessings of Heaven. That Doctrine which blasts both, which swells us up with an Opinion that all comes from ourselves, and that we receive nothing from God, but what is given in common with us to all the World, is certainly contrary both to the Spirit and the Design of the Gospel. They observe, that the World was for many Ages given up to Idolatry, and that a great Part of it hath continued in it ever since; that a great Part of it hath fallen under *Mahometism*, and that *Christendom* itself is in a deplorable Manner over-run with Ignorance and Corruption; that the far greatest Part of Man-

kind

kind hath been in all Ages left destitute of the Means of Grace: So that the promulgating the Gospel to some Nations, and denying it to others, must be ascribed to the unsearchable Ways of God, that are past finding out. If he thus leaves whole Nations in such Darknes and Corruption, and freely chuses others to communicate the Knowledge of himself to them, then we need not wonder if he should use the same Method with particular Persons that he doth with whole Bodies: For the rejecting whole Nations by the Lump, for so many Ages, is much more unaccountable, than the selecting of a few, and the leaving others in that State of Ignorance and Brutality. And whatever may be said of his extending Mercy to some few of those, who have made a good Use of that dim Light which they had; yet it cannot be denied, but their Condition is much more deplorable, and the Condition of the others is much more hopeful: So that great Numbers of Men are born in such Circumstances, that it is morally impossible that they should not perish in them; whereas others are more happily situated and enlightened. This Argument taken from common Observation, becomes much stronger, when we consider what the Apostle says particularly in the Epistles to the *Romans* and the *Ephesians*, even according to the Exposition of those of the other Side †: For if God loved *Jacob*, so as to chuse his Posterity to be his People, and rejected, or hated *Esau* and his Posterity; and if that was according to the Purpose and Design of his Election; if by the same Purpose, the *Gentiles* were to be grafted upon the

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† *Rom.* ix. 11.

Stock which the *Jews* were to be cut off from; and if the Counsel or Purpose of God had appeared in particular to the *Ephesians*, the most wicked and profligate People in all the *East*, it is plain that the bestowing the Means of Grace, arises merely from a great Design which had long lain hid in God, and was executed at that Time. It is reasonable to believe, that there is a Proportion or Resemblance between the Application of the Means, and the Decree itself, concerning the End. The one is resolved into the unsearchable Riches of God's Grace, and declared to be free and absolute. God's chusing the Nation of the *Jews*, in such a Distinction beyond all other Nations, is by *Moses* and the Prophets frequently said, not to be on their own Account, or on the Account of any Thing that God saw in them, but merely from the Goodness of God to them. From all this it seems, say they, as reasonable to believe, that the other is likewise free, according to those Words of our Saviour, *I thank thee, O Father, Lord of Heaven and Earth, because thou hast hid these Things from the Wise and Prudent, and hast revealed them unto Babes*: The Reason of which is given in the following Words, *Even so, Father, for it seemed good in thy Sight* \*. What goes before of *Tyre* and *Sydon*, and the Land of *Sodom*, that would have made a better Use of his Preaching, than the Towns of *Galilee* had done, among whom he lived, confirms this, That the Means of Grace are not bestowed on those of whom it was foreseen that they would have made a good Use of them; or denied to those who as was foreseen would make an ill

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\* *Mat.* xi. 25, 26, and *xxi.* 22, 23.



Use of them : The contrary of this being plainly asserted in those Words of our Saviour. It is farther observable, that he seems not to be speaking here of different Nations, but of the different Sorts of Men of the same Nation : The more Learned of the *Jews*, the Wise and Prudent rejected him, while the simpler, but better Sort, *the Babes*, received him ; so that the Difference between Individual Persons seems here to be resolved into *the good Pleasure of God*. It is farther urged, that since those of the other Side confess, That God by his Prescience foresaw what Circumstances might be happy, and what Assistances might prove efficacious to bad Men ; then his not putting them in Circumstances, and giving them Assistances, which he foresaw they would abuse, if it may seem clear to the Justice of God, yet it cannot clear his infinite Holiness and Goodness, which must ever carry him, according to our Notions of these Perfections, to do all that may be done, and that in the most effectual Way, to rescue others from Misery, to make them truly good, and to put them in a Way to be happy. Since therefore this is not always done according to the other Opinion, it is plain that there is an unsearchable Depth in the Ways of God, which we are not able to fathom. Therefore it must be concluded, that since all are not actually good, and so put in a Way to be saved, that God did not intend that it should be so ; *For who hath resisted his Will ? The Counsel of the Lord standeth fast, and the Thoughts of his Heart to all Generations*, Rom. ix. 19. Psalm xxxiii. 12. It is true, his Laws are his Will in one respect : He requires all to obey them ; he approves them, and he obliges all Men to keep them. All the Expressions of his Desires that all Men

should be saved, are to be explained of the Will of Revelation, commonly called *the Sign of his Will*: When it is said, *What more could have been done?* that is to be understood of outward Means and Blessings: But still God hath a secret Will of his *good Pleasure*, in which he designs all Things; and this can never be frustrated. From this they also conclude, that though Christ's Death was to be offered to all Christians; yet that intentionally and actually he only died for those whom the Father had chosen, and given to him to be saved by him. They cannot think that *Christ* could have died *in vain*, which *St. Paul* speaks of as a vast Absurdity, *Gal. ii. 21.* Now since if he had died for all, he should have died *in vain*, with relation to the far greater Part of Mankind, who are not to be saved by him; they from thence conclude, That all those for whom he died, are certainly saved by him. Perhaps with relation to some Blessings of a lower Kind, which are through him communicated, if not to all Mankind, yet to all Christians, he may be said to have died for all: But as to Eternal Salvation, they believe his Design went no farther than the secret Purpose and Election of God; and this they think is implied in these Words, *John xvii. 9, 10. All that are given me of my Father: Thine they were, and Thou gavest them me.* He also limits his Intercession to those only; *I pray not for the World, but for those that Thou hast given me; for they are Thine, and all Thine are Mine, and Mine are Thine.* They believe that he also limited to them the Extent of his Death, and of that Sacrifice which he offered in it. It is true, the Christian Religion being to be distinguished from the *Jewish* in this main Point, that whereas the *Jewish* was restrained to *Abraham's*

ham's Posterity, and confined within one Race and Nation, the Christian was to be preached to every Creature, Mark xvi. 15. Universal Words are used concerning the Death of Christ; but as the Words *preaching to every Creature*, and to *all the World*, are not to be understood in the utmost Extent, for then they have never been verified; since the Gospel hath never yet, for ought that appears to us, been preached to every Nation under Heaven; but are only to be explained generally of a Commission not limited to one or more Nations, none being excluded from it; the Apostles were to execute it in going from City to City, as they should be inwardly moved to it by the Holy Ghost: so they think that those large Words that are applied to the Death of Christ, are to be understood in the same qualified manner; that no Nation or Sort of Men are excluded from it, and that some of all Kinds and Sorts shall be saved by him: And this is to be carried no farther, without an Imputation on the Justice of God; for if he hath received a sufficient Oblation and Satisfaction for the Sins of the whole World, it is not reconcileable to Justice, that all should not be saved by it, or should not at least have the Offer and Promulgation of it made them, that so a Trial may be made whether they will accept of it or not. The *Grace of God* is set forth in Scripture, by such Figures and Expressions as do plainly intimate its Efficacy; and that it does not depend upon us to use it, or not to use it at Pleasure. It is said to be a Creation; *We are created unto good Works, and we become new Creatures*: It is called a *Regeneration*, or a *new Birth*; it is called a *Quickning* and a *Resurrection*: As our former State is compared to a Feebleness, a

*Eph. ii. 10.*  
*2 Cor. v. 17.*  
*Phil. ii. 13.*  
*Psal. cx. 3.*

ART. XVII.

Blindness, and a Death : God is said to *work in us both to will and to do* : His People shall be *willing in the Day of his Power* : He shall write *his Laws in their Hearts, and make them to walk in them*. Mankind is compared to a Mass of *Clay* in the Hand of the Potter, who of the same Lump makes at his Pleasure, *Vessels of Honour or of Dishonour*. These Passages, this last in particular, do insinuate an absolute and a conquering Power in Grace ; and that the Love of God constrains us, as *St. Paul* speaks expressly. All outward Force is contrary to the Nature of Liberty, and all those inward Impressions that drove on the Prophets, so that they had not the free Use of their Faculties, but felt themselves carried they knew not how, are inconsistent with it ; yet when a Man feels that his Faculties go on in their Method, and that he assents or chuses from a Thread of inward Conviction and Ratiocination, he still acts freely, that is, by an internal Principle of Reason and Thought. A Man acts as much according to his Faculties when he assents to a Truth, as when he chuses what he is to do : And if his Mind were so enlightened, that he saw as clearly the Good of moral Things, as he perceives speculative Truths, so that he felt himself as little able to resist the one as the other ; he would be no less a free and rational Creature, than if he were left to a more unlimited Range : Nay, the more evidently that he saw the true Good of Things, and the more that he were determined by it, he should then act more suitably to his Faculties, and to the Excellence of his Nature ; for though the Saints in Heaven being made perfect in Glory, are no more capable of farther Rewards, yet it cannot be denied, but they act with a more accomplished Liberty,

because

*Jer.* xxxi. 33.  
34.  
*Ezek.* xxxvi.  
26, 27.  
*Rom.* ix. 21.

because they see all Things in a true Light, according to that of *Psalm xxxvi. 9. In thy Light shall we see Light*: And therefore they conclude, That such an overcoming Degree of Grace, by which a Man is made willing through the Illumination of his Understanding, and not by any blind or violent Impulse, is no way contrary to the true Notion of Liberty. After all they think, That if a Debate falls to be between the Sovereignty of God, his Acts and his Purposes, and the Freedom of Man's Will, it is Modest and Decent, rather to make the Abatement on Man's Part than on God's; but they think there is no need of this. They infer, that besides the outward inlightening of a Man by Knowledge, there is an inward inlightning of the Mind, and a secret forcible Conviction stamp'd on it, otherwise what can be meant by the Prayer of *St. Paul* for the *Ephesians*, who had already heard the Gospel preached, and were instructed in it; That *the Eyes of their Understanding being inlightened, they might know what was the Hope of his Calling, and what the Riches of the Glory of his Inheritance in the Saints, and what was the exceeding Greatness of his Power toward them that believed, Eph. 1. 17, 18, 19.* This seems to be somewhat that is both Internal and Efficacious. Christ compares the Union and Influence that he communicates to Believers, to that Union of a Head with the Members, and of a Root with the Branches; which imports an internal, a vital, and an efficacious Influence. And though the outward Means that are offered, may be, and always are rejected, when not accompanied with this overcoming Grace; yet this never returns empty: These outward Means coming from God, the resisting of them is said to be  
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the *Resisting of God*, the *grieving* or *quenching his Spirit*, Acts vii. 51. Eph. iv. 30.; and so in that Sense we resist the Grace or Favour of God: But we can never withstand him when he intends to overcome us.

As for Perseverance, it is a necessary Consequence of absolute Decrees, and efficacious Grace: For since all depends upon God, and that as of his own Will he begat us, so with him there is neither Variableness, nor Shadow of turning: Whom he loves, he loves to the End; and he hath promised, that he will never leave nor forsake those to whom he becomes a God; we must from thence conclude, That *the Purpose and Calling of God is without Repentance*: And therefore, though Good Men may fall into grievous Sins, to keep them from which, there are dreadful Things said in Scripture against their falling away, or Apostacy; yet God does so uphold them, that tho' he suffers them often to feel the Weight of their depraved Natures; yet of all that are given by the Father to the Son to be saved by him, none are lost. Upon the whole Matter, they believe that God did in himself, and for his own Glory, *foreknow* such a determinate Number, whom he pitched upon to be Persons in whom he would be both sanctified and glorified. That having thus foreknown them, he predestinated them to be holy, conformable to the Image of his Son: That these were to be *called*, not by a general Calling in the Sense of these Words, *Many are called, but few are chosen*, but to be called according to his Purpose; and those he justified upon their obeying that Calling, and he will in Conclusion glorify them. Nor are these Words only to be limited to the Sufferings of  
 Good

Jam. i. 17, 18.  
 John xiii. 1.  
 Heb. xiii. 5.

Good Men, they are to be extended to all the Effects of the Love of God, according to that which follows: That *nothing can separate us from the Love of God in Christ.* The whole Reasoning in the 9th of the *Romans*, does so plainly resolve all the Acts of God's Mercy and Justice, *hardening*, as well as his pardoning, into absolute Freedom, and an unsearchable Depth, that more express Words to that Effect, can hardly be imagined, *ver. 18.* It is in general said, That the Children being yet unborn, neither having done Good or Evil; that the Purpose of God, according to Election, might stand, not of Works, but of him that calleth; *Jacob* was loved, and *Esau* hated: That God raised up *Pharaoh* that he might shew his Power in him; and when an Objection is suggested against all this, instead of answering, it is silenced with this, *Who art thou, O Man, that repliest against God?* And all is illustrated with the Figure of the Potter, and concluded with this solemn Question, *What if God, willing to shew his Wrath, and to make his Power known, endured with much Long-suffering, the Vessels of Wrath fitted to Destruction?* † This carries the Reader to consider what is so often repeated in the Book of *Exodus*, concerning God's *hardening the Heart of Pharaoh, so that he would not let his People go.* It is said, that *God has made the wicked Man for the Day of Evil;* as it is written on the other hand, that *as many believed the Gospel, as were appointed to Eternal Life.* Some are said to *be written in the Book*

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† *Rom. ix. 22. Exod. iv. 21. x. 18. xi. 10. xiv. 8. Prov. xvi. 4. Acts i. 48. Rev. xiii. 8. iii. 5. xx. 12. xxi. 27. Rom. i. 26, 28.*

*of Life, of the Lamb slain before the Foundation of the World, or according to God's Purpose before the World began. Ungodly Men are said to be of Old ordained to Condemnation, and to be given up by God unto vile Affections, and to be given over by him to a reprobate Mind. Therefore they think that Reprobation is an absolute free Act of God, as well as Election, to manifest his Holiness and Justice in them who are under it, as well as his Love and Mercy is manifested in the Elect. Nor can they think with the *Sublapsarians*, That Reprobation is only God's passing by those whom he does not elect, this being, in their Opinion, an Act unworthy of God, as if he forgot them, which clearly implies an Imperfection. And, in Truth, this seems to be only a fleeing from a Difficulty, to a less offensive Way of talking of it: For it is all one to say, that God decreed that *Adam* should sin, and that all Mankind should fall in him, and that then he should chuse out of Mankind, thus fallen by his Decree, such as he would save, and leave the rest in that lapsed State to perish in it; as it is to say, that God intending to save some, and to damn others, did, in order to the carrying this on in a Method of Justice, decree *Adam's* Fall, and the Fall of Mankind in him, in order to the Saving his Elect, and the Damning of the rest. 'Tis true, indeed, that these Men do not declare in express Terms, that *Adam* was under an absolute Decree; but if the Prescience of future Contingents cannot be certain, unless they are decreed, and according to them it cannot, then God could not certainly foreknow *Adam's* Sin, without he had made an absolute Decree about it; which is just the same Thing with the *Supralapsarian* Hypothesis, as 'tis commonly called,*

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and which I shall now take my Leave of, and proceed to that of the *Remonstrants*, or *Free-Willers*, which I shall take Care to discourse of with the same Exactness that I have of that of the *Predestinarians*.

THEY begin with this, That God is just, holy, and merciful: That in speaking of himself in the Scripture, with relation to those Attributes, he is pleased to make Appeals to Men, to call them to reason with him: Thus his Prophets did often bespeak the *Jewish* Nation; the Meaning of which is, that God acts so, that Men, according to the Notions that they have of those Attributes, may examine them, and will be forced to justify and approve them. Nay, in these God proposes himself to us, as our Pattern; we ought to imitate him in them, and by Consequence we may frame just Notions of them. We are required to be holy and merciful as he is merciful. What then can we think of a Justice that shall condemn us for a Fact that we never committed, and that was done many Years before we were born? As also that designs, first of all, to be glorify'd by our being eternally miserable, and that decrees that we shall commit Sins, to justify the previous Decree of our Reprobation? If those Decrees are thus originally designed by God, and are certainly effectuated, then it is inconceivable how there should be a Justice in punishing that which God himself appointed by an antecedent and irreversible Decree should be done; so this seems to lie hard upon Justice. It is no less hard upon infinite Holiness, to imagine that a Being of *purser Eyes than to behold Iniquity*, should, by an antecedent Decree, fix our committing so many Sins, in such a manner, that it is not possible

possible for us to avoid them : This is to make us to be born indeed under a Necessity of Sin ; and yet this Necessity is said to flow from the Acts and Decrees of God. God represents himself always in the Scriptures, as *gracious, merciful, slow to Anger, and abundant in Goodness and Truth*. It is often said, that *he desires that no Man should perish, but that all should come to the Knowledge of the Truth* : And this is said sometimes with the Solemnity of an Oath, *As I live, saith the Lord, I take no Pleasure in the Death of Sinners\**. They ask what Sense such Words can bear, if we can believe that God did, by an absolute Decree, reprobate so many of them? If all Things that happen do arise out of the Decree of God, as its first Cause, then we must believe, that God takes Pleasure both in his own Decrees, and in the Execution of them ; and by Consequence, that he takes Pleasure in the Death of Sinners, and that in Contradiction to the most express and most solemn Words of Scripture. Besides, what can we think of the Truth of God, and of the Sincerity of those Offers of Grace and Mercy, with the Obtestations, the Exhortations, and Expostulations upon them, that occur so often in Scripture, if we can think, that by antecedent Acts of God, he determined that all these should be ineffectual ; so that they are only so many solemn Words that do indeed signify nothing, if God intended that all Things should fall out as they do, and if they do so fall out, only because he intended it? The chief Foundation of this Argument lies in this Position, as its Basis, That nothing can be believed, that contradicts the

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\* Exod. xxxiv. 6. 2 Pet. iii. 9. Ezek. xviii. 12. xxxiii. 11.

Justice, Holiness, the Truth and Purity of God; that these Attributes are in God according to our Notions concerning them, only they are in him infinitely more perfect; since we are required to imitate them. Whereas the Doctrine of absolute Decrees does manifestly contradict the clearest Ideas that we can form of Justice, Holiness, Truth, and Goodness. From the Nature of God they go to the Nature of Man; and they think that such an inward Freedom, by which a Man is Master of his own Actions, and can do or not do what he pleases, is so necessary to the Morality of our Actions, that without it our Actions are neither good nor evil, neither capable of Rewards or Punishments. Mad-men or Men asleep, are not to be charged with the Good or Evil of what they do; therefore, at least, some Degrees of Liberty must be left with us, otherwise, why are we praised or blamed for any thing that we do? If a Man thinks that he is under an inevitable Decree, as he will have little Remorse for all the Evil he does, while he imputes it to that inevitable Force that constrains him, so he will naturally conclude, that it is to no Purpose for him to struggle with Impossibilities: And Men being inclined both to throw all Blame off from themselves, and to indulge themselves in Laziness and Sloth, these Practices are too natural to Mankind to be encouraged by Opinions that favour them. All Virtue and Religion, all Discipline and Industry, must arise from this, as their first Principle, that there is a Power in us to govern our own Thoughts and Actions, and to raise and improve our Faculties. If this is denied, all Endeavours, all Education, all Pains, either on ourselves or others, are fruitless Things. Nor is it possible to make a Man believe

believe other than this; for he does so plainly perceive that he is a free Agent; he feels himself balance Matters in his Thoughts, and deliberate about them so evidently, that he certainly knows he is a free Being. This is the Image of God that is stamp'd upon his Nature, and though he often feels himself hurried on so impetuously, that he may seem to have lost his Freedom, in some Turns and upon some Occasions; yet he feels that he might have restrained that Heat in its first Beginning; he feels he can divert his Thoughts, and master himself in most Things, when he sets himself to it: He finds that Knowledge and Reflection, that good Company and good Exercises do tame and soften him, and that bad ones make him wild, loose, and irregular. From all this they conclude, that Man is free, and not under inevitable Fate, or irresistible Motions either to Good or Evil. All this they confirm from the whole Current of Scripture, that is full of Persuasions, Exhortations, Reproofs, Expostulations, Encouragements, and Terrors; which are all vain and theatrical Things, if there are no free Powers in us, to which they are address'd: To what Purpose is it to speak to dead Men, to persuade the Blind to see, or the Lame to run? If we are under an Impotence 'till the irresistible Grace comes, and if when it comes, nothing can withstand it, then what Occasion is there for all those solemn Discourses, if they can have no Effect on us? They cannot render us inexcusable, unless it were in our Power to be bettered by them; and to imagine that God gives Light and Blessings to those whom he before intended to damn, only to make them inexcusable, when they could do them no good, and they will serve only to aggravate their Condemnation,

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gives so strange an Idea of that infinite Goodness, that it is not fit to express it by those Terms which do naturally arise upon it. It is as hard to suppose two contrary Wills in God, the one commanding us our Duty, and requiring us, with the most solemn Obtestations, to do it; and the other putting a certain Bar in our Way, by decreeing that we shall do the contrary. This makes God look as if he had a *Will* and a *Will*; though a *Heart* and a *Heart* import no good Quality, when applied to Men; the one Will requires us to do our Duty, and the other makes it impossible for us not to sin: The *Will* for the Good is ineffectual, while the *Will* that makes us sin is infallible. These Things seem very hard to be apprehended; and whereas the Root of true Religion is the having right and high Ideas of God and his Attributes, here such Ideas arise, as naturally give us strange Thoughts of God; and if they are received by us as Originals, upon which we are to form our own Natures, such Notions may make us grow to be spiteful, imperious, and without Bowels, but do not seem proper to inspire us with Love, Mercy, and Compassion; though God is always proposed to us in that View. All Preaching and Instruction does also suppose this: For to what Purpose are Men called upon, taught, and endeavoured to be persuaded, if they are not free Agents, and have not a Power over their own Thoughts, and if they are not to be convinced and turned by Reason? The Offers of Peace and Pardon that are made to all Men, are delusory Things, if they are by an antecedent Act of God restrained only to a few, and all others are barred from them. It is further to be considered, say they, That God having made Men free Crea-



tures, his governing them accordingly, and making his own Administration of the World suitable to it, is no Diminution of his own Authority ; it is only the carrying on of his own Creation, according to the several Natures that he hath put in that Variety of Beings, of which this World is composed ; and with which it is diversified : Therefore, if some of the Acts of God, with relation to Man, are not so free as his other Acts are, and, as we may suppose, necessary to the ultimate Perfection of an independent Being, this arises not from any Defect in the Acts of God, but because the Nature of the Creature that he intended to make free, is inconsistent with such Acts.

THE Divine Omnipotence is not lessened, when we observe some of his Works to be more beautiful and useful than others are ; and the irregular Productions of Nature do not derogate from the Order in which all Things appear lovely to the Divine Mind. So if that Liberty with which he intended to endue Thinking Beings, is incompatible with such positive Acts, and so positive a Providence as governs natural Things and this material World ; then this is no way derogatory to the Sovereignty of his Mind. This does also give such an Account of the Evil that is in the World ; as does no way accuse or lessen the Purity and Holiness of God ; since he only suffers his Creatures to go on in the free Use of those Powers that he hath given them ; about which he exercises a special Providence, making some Mens Sins to be the immediate Punishment of their own or other Mens, and restraining them often in a great deal of that Evil, that they do design, and bringing out of it a great deal of Good that they did not

not design ; but all is done in a Way suitable to their Natures, without any Violence to them.

IT is true, it is not easy to shew how those future Contingencies, which depend upon the free Choice of the Will, should be certain and infallible : But we are, on other Accounts, certain that it is so ; for we see through the whole Scriptures a Thread of very positive Prophecies, the Accomplishment of which depended on the Free-Will of Man ; and these Predictions, as they were made very precisely, so they were no less punctually accomplished. Not to mention any other Prophecies, all those that related to the Death and Sufferings of Christ, were fulfilled by the free Acts of the Priests and People of the *Jews* : They sinned in doing it, which proves that they acted in it with their natural Liberty. By these and all the other Prophecies that are in both Testaments, it must be confessed, that these Things were certainly foreknown ; but where to found that Certainty, cannot be easily resolved : The infinite Perfection of the Divine Mind ought here to silence all Objections. A clear Idea, by which we apprehend a Thing to be plainly contrary to the Attributes of God, is indeed a just Ground of rejecting it ; and therefore they think that they are in the Right to deny all such to be in God, as they plainly apprehend to be contrary to Justice, Truth, and Goodness : But if the Objection against any thing supposed to be in God, lies only against the Manner and the Unconceivableness of it, there the infinite Perfection of God answers all. It is farther to be considered, that this Prescience does not make the Effects certain, because they are foreseen ; but

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they are foreseen, because that they are to be ; so that the Certainty of the Prescience is not antecedent or causal, but subsequent and eventual. Whatsoever happens, was future before it happened ; and since it happened, it was certainly future from all Eternity ; not by a Certainty of Fate, but by a Certainty that arises out of its Being once, from which this Truth, that it was future, was eternally certain. Therefore the Divine Prescience being only the Knowing all Things that were to come, that does not infer a Necessity or Causality. The Scripture plainly shews, on some Occasions, a conditionate Prescience : God answered *David*, That *Saul* was come to *Keilab*, and that the Men of *Keilab* were to deliver him up ; and yet both the one and the other was upon the Condition of his staying there ; and he going from thence, neither the one nor the other ever happened : Here was a conditionate Prescience, 1 *Sam.* xxiii. 11, 12. Such was Christ's Saying, That those of *Tyre* and *Sidon*, *Sodom* and *Gomorrab* would have turned to him, if they had seen the Miracles that he wrought in some of the Towns of *Galilee*, *Matth.* xi 21, 22. Since then this Prescience may be so certain, that it can never be mistaken, nor misguide the Designs or Providence of God ; and since by this both the Attributes of God are vindicated, and the due Freedom of the Will of Man is asserted, all Difficulties seem to be easily cleared this Way. As for the giving to some Nations and Persons the Means of Salvation, and denying them to others, the Scriptures do indeed ascribe that wholly to the Riches and Freedom of God's Grace ; but still they think, that he gives to all Men that which is necessary to the State in which they are, to answer the Obligations they are



are under in it: And that this light and common Grace is sufficient to carry them so far, that God will either accept of it, or give them farther Degrees of Illumination: From which it must be inferred, That all Men are inexcusable in his Sight; and that *God is always just and clear when he judges, Psal. li. 4.* since every Man had that which was sufficient, if not to save him, yet at least to bring him to a State of Salvation. But besides what is thus simply necessary, and is of itself sufficient, there are innumerable Favours, like Largeesses of God's Grace and Goodness; these God gives freely, as he pleases.

AND thus the great Designs of Providence go on, according to the Goodness and Mercy of God. None can complain, though some have more Cause to rejoice and glory in God than others. What happens to Nations in a Body may also happen to Individuals; some may have higher Privileges, be put in happier Circumstances, and have such Assistances given them as God foresees will become effectual, and not only those which though they be in their Nature *sufficient*, yet in the Event will be *ineffectual*: Every Man ought to complain of himself for not using that which was sufficient, as he might have done; and all good Men will have Matter of Rejoicing in God, for giving them what he foresaw would prove effectual. After all, they acknowledge there is a Depth in this, of God's not giving all Nations an equal Measure of Light, nor putting all Men into equally happy Circumstances, which they cannot unriddle; but still Justice, Goodness, and Truth are saved; though we may imagine a Goodness that may do to all Men what is abso-

lutely the best for them: And there they confess is a Difficulty, but not equal to those of the other Side. From hence it is that they expound all those Passages in the New Testament, concerning the *Purpose*, the *Election*, the *Foreknowledge*, and the *Predestination* of God, so often mentioned. All those, they say, relate to God's Design of calling the *Gentile* World to the Knowledge of the *Messias*: This was kept secret, though Hints of it are given in several of the Prophets; so it was a Mystery; but it was then revealed, when according to Christ's Commission to his Apostles, *to go and teach all Nations*, they went preaching the Gospel to the *Gentiles*. This was a Stumbling-block to the *Jews*, and it was the chief Subject of Controversy betwixt them and the Apostles, at the Time when the Epistles were writ: So it was necessary for them to clear this very fully, and to come often over it. But there was no need of amusing People in the Beginnings of Christianity, and in that first Infancy of it, with high and unsearchable Speculations concerning the Decrees of God: Therefore they observe, that the Apostles shew how that *Abraham* at first, *Isaac* and *Jacob* afterwards, were chosen by a discriminating Favour, that they and their Posterity should be in Covenant with God: And upon that Occasion the Apostle goes on to shew, that God had always designed to call in the *Gentiles*, though that was not executed but by their Ministry. With this Key one will find a plain coherent Sense in all *St. Paul's* Discourses on this Subject, without asserting antecedent and special Decrees as to particular Persons. Things that happen under a permissive and directing Providence, may be also, in a Largeness of Expression, ascribed to the Will and Counsel

Counsel of God ; for a permissive and directing Will is really a Will, though it be not antecedent nor causal. The *Hardning Pharaoh's Heart*, may be ascribed to God, though it is said, that *his Heart hardened itself* ; because he took Occasion from the Stops God put in those Plagues that he sent upon him and his People, to encourage himself, when he saw there was a new Respite granted him : And he who was a cruel and bloody Prince, deeply engaged in Idolatry and Magick, had deserved such Judgments for his other Sins, so that he may be well consider'd as actually under his final Condemnation, only under a Reprieve, not swallowed up in the first Plagues, but preserved in them, and raised up out of them, to be a lasting Monument of the Justice of God against such hardened Impenitency. *Whom he will, he hardneth*, must still be restrained to such Persons as that Tyrant was \*. It is endless to enter into the Discussion of all the Passages cited from the Scriptures to this Purpose ; this Key serving, as they think it does, to open most of them. It is plain, these Words of our Saviour concerning those *whom the Father had given him*, *John xvii. 12.* are only to be meant of a Dispensation of Providence, and not of a Decree ; since he adds, *And I have lost none of them, except the Son of Perdition* : For it cannot be said that he was in the Decree, and yet was lost. And in the same Period in which God is said *to work in us both to will and to do*, we are required to *work out our own Salvation with Fear and Trembling*, *Phil. ii. 12.* The Word rendered, *Ordained to Eternal Life*, *Acts xiii. 48.* does also signify,

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\* Exod. vii. 22. viii. 15, 19, 32. Rom. ix. 18.

fitted or pre-disposed to Eternal Life. That Question, *Who made thee to differ?* 1 Cor. iv. 7. seems to refer to those Gifts, which in different Degrees and Measures, were poured out on the first Christians; in which Men were only passive, and discriminated from one another by the Freedom of those Gifts, without any thing previous in them, to dispose them to them. Christ is said to be the *Propitiation for the Sins of the whole World*; and the *Wicked* are said to deny the Lord that bought them, 1 John ii. 2. 2 Pet. ii. 1.; and his Death, as to its Extent to all Men, is set in Opposition to the Sin of Adam; so that *as by the Offence of one, Judgment came upon all Men to Condemnation, so by the Righteousness of one, the Free Gift came upon all Men to Justification of Life*; Rom. v. 18. The *all* of the one Side must be of the same Extent with the *all* of the other: So since *all* are concerned in Adam's Sin, *all* must be likewise concerned in the Death of Christ. This they urge farther, with this Argument, That all Men are obliged to believe in the Death of Christ, but no Man can be obliged to believe a Lye; therefore it follows, that he must have died for *all*. Nor can it be thought that Grace is so efficacious of itself, as to determine us; otherwise why are we required *not to grieve God's Spirit*? Why is it said, *Ye do always resist the Holy Ghost*; as your Fathers did, so do ye? Acts vii. 51. *How often would I have gathered you under my Wings, but ye would not? What more could I have done in my Vineyard, that has not been done in it?* Matth. xxiii. 37. Isai. v. 4. These seem to be plain Intimations of a Power in us, by which we not only can, but often do resist the Motions of Grace.



IF the determining Efficacy of *Grace* is not acknowledged, it will be yet much harder to believe that we are efficaciously determined to *sin*. This seems to be not only contrary to the Purity and Holiness of God, but is so manifestly contrary to the whole Strain of the Scriptures, that charges Sin upon Men, that in so copious a Subject it is not necessary to bring Proofs. *O Israel, thou hast destroyed thy self, but in me is thy Help: And ye will not come unto me that ye might have Life: Why will ye die, O House of Israel\*?* And as for that Nicety of saying, That the Evil of Sin consists in a Negation, which is not a positive Being, so that though God should determine Men to the Action that is sinful, yet he is not concerned in the Sin of it; they think it is too metaphysical, to put the Honour of God and his Attributes upon such a Subtily: For in Sins against Moral Laws, there seems to be an antecedent Immorality in the Action itself, which is inseparable from it. But suppose that Sin consisted in a Negative, yet that Privation does immediately and necessarily result out of the Action, without any other thing whatsoever intervening: So that if God does infallibly determine a Sinner to commit the Action, on which the Sin depends, as a Shadow upon its Substance, he must be esteemed, say they, the Author of Sin.

AND though it may be said, that Sin being a Violation of God's Law, he himself, who is not bound by his Law, cannot be guilty of Sin;

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\* Hof. xiii. 9. Joh. v. 40. Ezek. xxxiii. 11.

yet an Action that is immoral, is so essentially opposite to infinite Perfection, that God cannot be capable of it, as being a Contradiction to his own Nature. Nor is it to be supposed that he can damn Men for that which is the necessary Result of an Action to which he himself determined them. As for Perseverance, the many Promises made in the Scriptures to them that *overcome*, that continue *stedfast and faithful to the Death*, Rev. ii. 3. seem to insinuate, that a Man may fall from a good State. Those famous Words in the sixth of the *Hebrews*, do plainly intimate, that *such Men may so fall away*, that it may be impossible to renew them again by Repentance; and Chap. 10. where it is said, *The Just shall live by Faith*; it is added, *but if he draw back (any Man is not in the Original) my Soul shall have no Pleasure in him*. And it is positively said by the Prophet, *When the Righteous turneth away from his Righteousness, and committeth Iniquity, all his Righteousness that he hath done shall not be mentioned; in his Sin that he hath sinned shall he die*, Ezek. xviii. 24. These Suppositions, with a great many more of the same Strain, that may be brought out of other Places, do give us all possible Reason to believe, that a good Man may fall from a good State, as well as that a wicked Man may turn from a bad one.

IN Conclusion, the End of all Things, the final Judgment at the Last Day, which shall be pronounced according to what Men have done, whether Good or Evil; and their being to be rewarded and punished according to it, seems so effectually to assert a Freedom in our Wills, that they think this alone might serve to prove the whole Cause.

THERE'S another Sort of *Free-Willers*, I ART. XVII. mean, the *Socinians*, who deny the certain Pre-science of future Contingencies; and therefore they think the Decrees of God, from all Eternity were only general; that such as believe and obey the Gospel shall be saved, and that such as live and die in Sin shall be damned: But that there were no special Decrees made concerning particular Persons, these being only made in Time, according to the State in which they are: They do also think, that Man is by Nature so free, and so entire, that he needs no inward Grace; so they deny a special Predestination from all Eternity, and do also deny inward Assistances. They make their Plea out of what is said by the one and the other Side already mentioned. They agree with the *Remonstrants* in all that they say against absolute Decrees, and in urging all those Consequences that do arise out of them: And they do also agree with the *Calvinists* in all that they urge against the Possibility of a certain Pre-science of future Contingents; so that it will not be necessary to set forth their Plea more specially, or to dwell any longer upon it, especially if it be true, as I believe it is, that the Disciples of *Socinus* are, by this Time, pretty well extirpated, both in these and all other Parts of the Christian World.

HAVING thus represented the Opinions of both Parties, I think it is easy to observe, that the great Foundation of the one Scheme is, that God acts for himself and his Glory, and therefore he can only consider the Manifestation of his own Attributes and Perfections in every Action; and hence they conclude, that he must only

only damn or save Men, as his doing of one or other may most promote his Glory. But here it is manifest, that they who reason thus are of Opinion, that the Desire of Glory doth really move the Will of God; whereas Glory and the Desire of it, are only ascribed to God in an analogical Sense, after the same manner as Hands and Feet, Love and Hatred are: And when God is said to do all Things for his own Glory; it is not meant, that the Desire of Glory is the real End of his Actions, but that he hath ordered all Things in such an excellent Method, that if he had designed them for no other End, they could not have set it forth more effectually. Now, to make this figurative Expression the Foundation of so many harsh Conclusions, and the Occasion of so many Contentions and Divisions in the Church; seems to me the same kind of Mistake, that the Church of *Rome* commits, in taking the Words of Scripture, *This is my Body*, literally; from whence so many Absurdities and Contradictions to our Senses and Reason are inferr'd. Secondly, If we look diligently into those Schemes, we shall find a great Part of the Dispute arises on this Question; Which is First or Second in the Mind of God; whether he first foresees and then determines, or first determines, and by Virtue of that foresees? This Question seems the more strange, because both Parties are agreed, that there is neither First nor Last in the Divine Understanding, but all is one single Act in him, and continues the same from all Eternity. What then can be the Meaning of the Dispute? Sure it can be no more than this, Whether it be more honourable for God, that we should conceive him as acting this Way, or that, since it is confessed that neither reaches what



what really passes in his Mind. So that the Question is not concerning the Operations of God as they are in themselves, but concerning our Way of conceiving them, whether it be more for his Honour to represent them according to the first or second Scheme; and certainly the right Method is to use both on Occasion, so far as they may help us to conceive honourably of the Divine Majesty; and to deal ingenuously with the World, and tell them, that where these Schemes have not that Effect, or where, through our stretching them too far, they induce us to entertain dishonourable Thoughts of him, or encourage Disobedience, they are not applicable to him. In short, that God is as absolute as the first represents him, and Man as free as the last would have him to be; and that these different and seemingly contradictory Schemes are brought in to supply the Defects of one another. And therefore the Managers of this Controversy ought to have look'd on these different Schemes, as chiefly designed to inculcate some Duties to us; and to have pressed them no further than as they tended to move and oblige us to perform those Duties. But they, on the contrary, have stretched these Representations beyond the Scripture's Design, and set them up in Opposition to one another; and have endeavoured to persuade the World that they are inconsistent; insomuch that some, to establish Contingency and Free-Will, have denied God's Prescience; and others, to set up Predestination, have brought in a fatal Necessity of all Events. And not content therewith, they have accused one another of Impiety and Blasphemy, and mutually charged each the other's Opinion, with all the absurd Consequences they fancied

were

were deducible from it. Thus the Maintainers of Free-Will charge the Predestinarians as guilty of ascribing Injustice, Tyranny, and Cruelty to God, as making him the Author of all the Sin and Misery that is in the World: And on the other Hand, the Asserters of Predestination have accused the others, as destroying the Independency and Dominion of God, and subjecting him to the Will and Humours of his Creatures. And if either of the Schemes were to be taken literally and properly, the Maintainers of them would find Difficulty enough to rid themselves of the Consequences charged on them: But if we take them only as analogical Representations, as I have explained them, there will be no Ground or Reason for these Inferences. And it were to be wished, that those who make them would consider, that if they would prosecute the same Method in treating the other Representations that the Scriptures give us of God's Attributes and Operations, no less Absurdities would follow: As for Example; When God is said to be Merciful, Loving, and Pitiful, All-seeing, Jealous, Patient, or Angry; if these were taken literally, and understood the same Way, as we find them in us, what absurd and intolerable Consequences would follow; and how dishonourable must they be supposed to think of God, who ascribe such Passions to him? Yet nobody is shocked at them, because they understand them in an analogical Sense. And if they would but allow Predestination, Election, Decrees, Purposes, and Fore-knowledge, to belong to God with the same Difference, they would no more think themselves obliged to charge those that ascribe them to him with Blasphemy in the one Case than in the other. 'Tis therefore incumbent on us to

forbear all such Deductions, and we should endeavour to reconcile these several Representations together, by teaching the People, that God's Knowledge is of another Nature than ours; and that though we cannot, in our Way of Thinking, certainly foresee what is free and contingent, yet God may do it by that Power which answers to Prescience in him, or rather, in truth, supplies the Place of it. Nor is it any Wonder that we cannot conceive how this is done, since we have no direct or proper Notion of God's Knowledge; nor can we ever, in this Life, expect to comprehend it, any more, than a Man who never saw, can expect to discern the Shape and Figure of Bodies at a Distance, whilst he continues blind. In a Word, 'tis incumbent on us to follow the Example of the Church in this Article, where the two Schemes are joined together, and we are allow'd the Comfort and Satisfaction of the one, without being set free from the Duties and Obligations which are required and laid upon us by the other\*.

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\* See Archbishop King on *Rom.* viii. 29, 30. and Bishop Burnet on this Article; for whatever Objection his Exposition on it may be thought liable to, it is, I believe, agreed by every body, that his Collection of the Arguments made use of by both Parties, contains a brief, full, and fair Representation of what he found in their respective Writings upon this Subject.

## ERRATA.

VOL. I. Pref. p. xv, l. 9. after *Communion*, add, *and exhort you.*  
xviii, 2. r. *and on.* 144. r. προφήτης. 185, 16. for *Argument* r.  
*Agreement.* 213, 8. dele *full.* 289, 33. r. *yet we may.* 296, 16. r. *di-*  
*viso.* 299, 26. for *denied*, r. *asserted.* 368, 6. for *of* r. *or.*

VOL. II. 433. Not. 5. read *Testim.* 459, 15. r. *excuse.* 502, 12. r.  
*so fairly.* 543, Not. 2. r. Νέγς. 549, ult. r. *Fable.* 555, 3. r. *Cele-*  
*stinæ.* — 1. 4. dele *the.* 565, 14. r. *But is it.* 569, Not. l. 5. r. *copiæ*  
*largitate.* 571, 3. for *him*, r. *them.* 580, 13. r. επίσκοποι. 606, 23. r.  
*Rite.* 642, 11. r. *with the.* 718, 17. for *them*, r. *him.*

There are some other Errors, chiefly literal, and of small Conse-  
quence; but 'tis necessary to remark, that what follows the Word  
*Side*, in P. 522. l. 27. to the Word *Presbytery* in P. 533. should  
have been inserted after the Word *Action* in P. 522, l. 26.







